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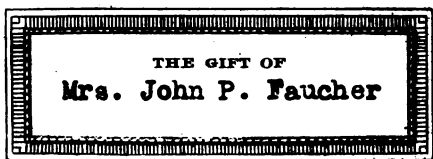
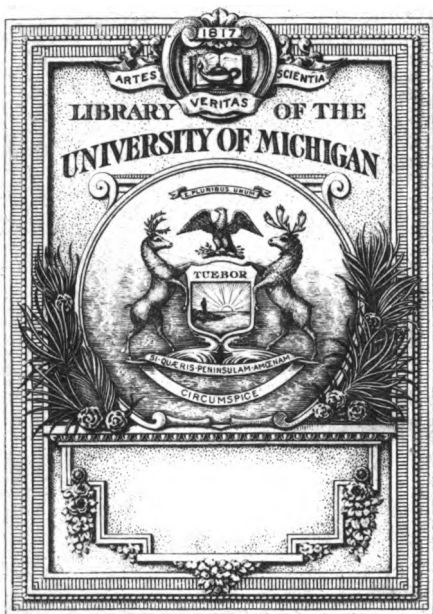
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*Catholic pocket
dictionary and cyclopedia*

James Joseph McGovern

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CATHOLIC POCKET DICTIONARY

AND CYCLOPEDIA

**CONTAINING
A BRIEF EXPLANATION OF
The Doctrines, Discipline, Rites,
Ceremonies and Councils
OF
THE HOLY CATHOLIC CHURCH
INCLUDING
AN ABRIDGED ACCOUNT OF
THE RELIGIOUS ORDERS**

*To Which is Added "One Hundred and Fifty
Important Facts in Church History Explained"*

**COMPILED FROM APPROVED SOURCES BY
REV. JAMES J. MCGOVERN, D. D.**

**PUBLISHED WITH THE APPROBATION OF
THE MOST REV. JAMES EDWARD QUIGLEY, D. D.
ARCHBISHOP OF CHICAGO**

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THE MOST REV. JAMES EDWARD QUIGLEY, D. D.
Archbishop of Chicago



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Superintendent,

James Edward,

Archbishop of Chicago.

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Mrs. John P. Freuder
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CHICAGO, ILL., AUG. 24TH, 1906.

PREFACE

THE object in compiling a Catholic Pocket Dictionary and Cyclopedia was to provide a work of ready reference and to give the necessary information in a condensed form. The large number of subjects included, naturally, required the economy of space. No attempt, therefore, has been made to dwell on questions that are obsolete or of little interest to the general reader.

The demand for a Catholic Pocket Dictionary and Cyclopedia containing a brief explanation of the doctrines, discipline, rites, ceremonies and councils of the Church, as well as an abridged account of the Religious Orders and an explanation of important facts in Church History, has been so great that I hope all those seeking knowledge on the subjects treated herein will find it a useful book.

JAMES J. MCGOVERN D. D.

Arch-Diocese of Chicago,
Feast of the Assumption of the B. V. M.
August 15, 1906.

Catholic Pocket Dictionary and Cyclopedia

A Brief Explanation of the Doctrines, Discipline, Rites, Ceremonies and Councils of the Catholic Church, including an Abridged Account of the Religious Orders.

A

ABBOT. The "father" or superior of a community of men living under vows and according to a particular rule. The transference of the idea of fatherhood to the relation between the head of a congregation or a religious community and his subjects is so natural that already in the apostolic times we find St. Paul reminding the Corinthians that they had not many fathers in Christ ("for in Christ Jesus I have begotten you," &c.), notwithstanding the apparent prohibition in the gospel of St. Matthew. But it was customary to call bishops by the Greek word for father; hence the corresponding designation for the head of a community of monks was taken, to avoid confusion, from the Chaldaic form (abba, abbas) of the word which means "father" in the Semitic languages.

ABJURATION OF HERESY. This is required as a preliminary to baptism, before the convert makes the confession of faith.

ABLUTION. A name given, in the rubrics of the Mass, to the water and wine with which the priest who celebrates Mass washes his thumbs and index finger after communion. When he has consumed the Precious Blood, the priest purifies the chalice; he then, saying in a low voice a short prayer prescribed by the Church, holds his thumbs and index fingers, which have touched the Blessed Sacrament and may have some particle of it adhering to them, over the chalice, while the server pours wine and water upon them. He then drinks the ablution and dries his lips and the chalice with the mundatory. This ceremony witnesses to the reverence with which the Church regards the Body and Blood of Christ, and to her anxiety that none of that heavenly food should be lost.

ABSOLUTION. Classical authors use the Latin word *absolutio* (literally, unbinding or unloosing) to signify acquittal from a criminal charge, and ecclesiastical writers have adopted the term, employing it to denote a setting free from crime or penalty. But, as crime and its penalties are regarded even by the Church from very different points of view, "absolution" in

its ecclesiastical use bears several senses, which it is important to distinguish from each other.

I. Absolution from Sin is a remission of sin which the priest, by authority received from Christ, makes in the Sacrament of Penance. It is not a mere announcement of the gospel, or a bare declaration that God will pardon the sins of those who repent, but as the Council of Trent defines (sess. xiv. can. 9), it is a judicial act by which a priest as judge passes sentence on the penitent.

With regard to absolution thus understood, it is to be observed—

First, that it can be given by none but priests, since to them alone has Christ committed the necessary power; and,

Secondly, that since absolution is a judicial sentence, the priest must have authority or jurisdiction over the person absolved. The need of jurisdiction, in order that the absolution may be valid, is an article of faith defined in the council of Trent (sess. xiv. cap. 7), and it follows from the very nature of absolution as defined above, since the reason of things requires that a judge should not pass sentence except on one who is placed under him, as the subject of his court. This jurisdiction may be ordinary—i. e., it may flow from the office which the confessor holds; or dele-

gated—i. e., it may be given to the confessor by one who has ordinary jurisdiction with power to confer it on others, as his delegates. Thus a bishop has ordinary jurisdiction over seculars, or religious who are not exempt, in his diocese, and within its limits he can delegate jurisdiction to priests secular or regular. Again, the prelates of religious orders exempt from the authority of the bishop, have jurisdiction, more or less ample, within their own order, and they can absolve, or delegate power to absolve, the members of the order who are subject to them; nor is it possible, ordinarily speaking, for the bishop, or a priest who has his powers from the bishop only, to absolve such religious. Moreover, a bishop or a prelate of a religious order, in conferring power to absolve his subjects, may reserve the absolution of certain sins to himself. The Church, however, supplies all priests with power to absolve persons in danger of death, at least if they cannot obtain a priest with the usual “faculties” or powers to absolve.

Thirdly, absolution must be given in words which express the efficacy of absolution, viz., forgiveness of sin. The Roman Ritual prescribes the form “I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.”

II. Absolution from censures is widely different from absolution from sins, because whereas the latter gives grace, removes guilt, and reconciles the sinner with God, the former merely removes penalties imposed by the Church, and reconciles the offender with her.

III. Absolution for the dead (pro defunctis). A short form, imploring eternal rest and so indirectly remission of the penalties of sin, said after a funeral Mass over the body of the dead person, before it is removed from the church.

IV. Absolutions in the Breviary. Certain short prayers said before the lessons in matins and before the chapter at the end of prime. Some of these prayers express or imply petition for forgiveness of sin, and this circumstance probably explains the origin of the name Absolution which has been given to such prayers or blessings.

ABSTINENCE, in its restricted and special sense, denotes the depriving ourselves of certain kinds of food and drink in a rational way and for the good of the soul. On a fasting day, the Church requires us to limit the quantity, as well as the kind, of our food; on an abstinence-day, the limit imposed affects only the nature of the food we take.

ACOLYTE, from "to follow"; and here, to follow as a server or ministrant; a

name given to the highest of the four minor orders. It is the duty of the acolyte to supply wine and water and to carry the lights at the Mass; and the bishop ordains him for these functions by putting the cruets and a candle into his hand, accompanying the action with words indicating the nature of the office conferred.

ACTS OF THE MARTYRS. "Acta" is technically used in Latin (1) for the proceedings in a court of justice, and (2) for the official record of such proceedings, including the preliminaries of the trial, the actions and speeches of the contending parties, the sentence of the judge; which last, when it had been committed to the Acta, was proclaimed aloud by the public crier. "Acta martyrum," then, in its strict and original sense, meant the official and registered account of a martyr's trial and sentence. The early Christians were anxious to preserve these accurate narratives of the witness which their brethren made to the truth of the Christian religion.

ADMINISTRATOR. When a bishop is lawfully absent from his diocese for a prolonged period, the Pope sometimes grants him an "apostolic administrator" to take charge of the see. So, too, when a prince was appointed to a bishopric before he was capable of governing it.

The name is commonly applied to a

priest in charge of a parish, but who is not himself the rector of the parish. Thus, a bishop's parish is under the care of an administrator.

ADOPTION. The Roman law held that by adoption a civil or legal kindred was established between the parties, which in many respects had the same effects as natural kindred. To this as a general principle the canon law adhered. But since, in proportion to the degree in which the adoptive was assimilated to the real relationship, impediments to marriage were multiplied, it became necessary in the interest of Christian society to restrict the effects of adoption within reasonable limits.

ADVENT, SEASON OF. The period, of between three and four weeks from Advent Sunday (which is always the Sunday nearest to the feast of St. Andrew) to Christmas eve, is named by the Church the season of Advent. During it she desires that her children should practise fasting, works of penance, meditation, and prayer, in order to prepare themselves for celebrating worthily the coming (adventum) of the Son of God in the flesh, to promote His spiritual advent within their own souls, and to school themselves to look forward with hope and joy to His second advent, when He shall come again to judge mankind.

AFFINITY, in the proper sense of the word, is the connection which arises from cohabitation between each one of the two parties cohabiting, and the blood-relations of the other. It is regarded as an impediment to marriage in the Jewish, Roman, and canon law of the Church.

AGAPE. A name given in Jude 12 to the brotherly feasts of the early Christians, which are described at length in 1 Cor. xi.

AGE, CANONICAL. The Church, like the State, fixes certain ages at which her subjects become capable of incurring special obligations, enjoying special privileges, of entering on special states of life, or of holding office and dignity. The following is a summary of the principal determinations regarding age, so far as they affect (1) the ordinary life of a Christian, (2) the ecclesiastical and religious state. It must be observed that the canonical age is reckoned from the day of birth, not from that of baptism.

1. **With regard to ordinary Christians.** The age of reason is generally supposed to begin about the seventh year, though of course it may come earlier in some cases, later in others. At that time a child becomes capable of mortal sin, and so of receiving the sacraments of penance and extreme unction, which are the remedies for post-baptismal sin. The Holy Eucharist

and Confirmation, according to the discipline of the Church, are usually given some time after the use of reason has been attained, when the child has received some instruction in Christian doctrine, and is able to understand the nature of these sacraments. Further, at seven years of age, a child becomes subject to the law of the Church (e. g. with regard to abstinence, Sunday Mass, &c.), and can contract an engagement of marriage.

The age of puberty begins in the case of males at fourteen, in that of females at twelve. Marriages contracted by persons under these ages is null and void. Till the age of puberty is reached, no one can be required to take an oath. ,

At twenty-one, the obligation of fasting begins; it ceases, according to the common opinion, at sixty.

2. With regard to religious and ecclesiastics.—At seven, a person may be tonsured. No special age is named in the canon law for the reception of minor orders. A subdeacon must have completed his twenty-first, a deacon his twenty-second, a priest his twenty-fourth, and a bishop his thirtieth year. A cleric cannot hold a simple benefice before entering on his fourteenth year; an ecclesiastical dignity—e. g. a canonry in a cathedral church—till he has completed his twenty-

second year; a benefice with cure of souls attached to it, before he has begun his twenty-fifth year; a diocese, till he has completed his thirtieth year.

A religious cannot make his profession till he is at least sixteen years old, and has passed a year in the noviciate. He must be thirty years of age before he can hold a prelacy which involves quasi-episcopal jurisdiction. A girl must be over twelve years of age before she assumes the religious habit. A woman under forty cannot be chosen religious superior of a convent, unless it is impossible to find in the order a religious of the age required, and otherwise suitable. In this case, a religious thirty years old may be chosen with the consent of the bishop or other superior.

AGNUS DEL. A prayer in the Mass, which occurs shortly before the communion—"Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, &c., give us peace."

ALB. A vestment of white linen, reaching from head to foot and with sleeves, which the priest puts on before saying Mass, with the prayer—"Make me white, O Lord, and cleanse me," &c. It sprang from the under-garment the tunic of the Romans and Greeks, which

was usually white, although alba does not occur as a technical term for the white tunic till nearly the end of the third century.

ALLELUIA. From two Hebrew words united by a hyphen, meaning "praise Jah," or "praise the Lord." It occurs frequently in the last fifty psalms, but nowhere else in the Old Testament, except Tobias, c. 13.

ALL SAINTS. As early as the fourth century, the Greeks kept on the first Sunday after Pentecost the feast of all martyrs and saints, and we still possess a sermon of St. Chrysostom delivered on that day.

About 731 Gregory III. consecrated a chapel in St. Peter's Church in honor of all the saints, from which time All Saints' Day has been kept in Rome, as now, on the first of November. From about the middle of the ninth century, the feast came into general observance throughout the Church. It ranks as a double of the first class with an octave.

ALL SOULS' DAY. A solemn commemoration of, and prayer for, all the souls in Purgatory, which the Church makes on the second of November.

ALMS, originally a work of mercy, spiritual or temporal, and then used to denote material gifts bestowed on the poor.

ALMONER. An ecclesiastic at the

court of a king, or prince, or in a noble mansion, having the charge of the distribution of alms.

ALTAR. The Hebrew word which is usually translated "altar," means a place of sacrifice."

The name occurs in early Christian writers. "There is one flesh," says St. Ignatius, the disciple of St. John, "one flesh of our Lord Jesus Christ, and one chalice for union with His blood, one altar, as one bishop." So Tertullian describes Christians as standing at the "altar of God"; and the same word "altar" is used in the Apostolic Constitutions and in the ancient liturgies.

ALTAR-BREADS are round particles made of fine wheaten flour, specially prepared for consecration in the Mass.

ALTAR-CARDS. As mentioned under Altar, the rubric requires that an altar-card be placed in the centre under the crucifix; custom has introduced two others, one on each side, the object of all three being to aid the priest's memory, should it fail at any time during the celebration of Mass, though he is expected to have the prayers committed to memory. The centre card contains the "Gloria in excelsis," the "Credo," the Offertory prayers, the "Qui pridie," or beginning of the Canon, the form of consecration, the prayer before Communion, and the

“Placeat,” or last prayer. That at the Epistle side contains the prayer said while putting the water into the chalice, and the “Lavabo,” said at the washing of the fingers. That at the Gospel side contains the prologue of St. John’s Gospel (i. 1—14).

ALTAR-CLOTHS. The rubrics of the Missal require three white cloths to be placed on the altar, or two cloths of which one is doubled. They must be blessed by the bishop, or by a priest with special faculties.

AMEN. A Hebrew word signifying “truly,” “certainly.” It is preserved in its original form by the New Testament writers, and by the Church in her Liturgy. According to Benedict XIV., it indicates assent to a truth, or it is the expression of a desire, and equivalent to “so be it.”

AMICE. Called also “humeral.” A piece of fine linen, oblong in shape, which the priest who is to say Mass rests for a moment on his head and then spreads on his shoulders, reciting the prayer—“Place on my head, O Lord, the helmet of salvation,” &c.

ANATHEMA. Anything devoted or given over to evil, so that “anathema sit” means, “let him be accursed.” St. Paul at the end of 1 Corinthians pronounces this anathema on all who do not love our blessed Savior. The Church has used the

phrase "anathema sit" from the earliest times with reference to those whom she excludes from her communion either because of moral offences or because they persist in heresy. Thus one of the earliest councils—that of Elvira, held in 306—decrees in its fifty-second canon that those who placed libellous writings in the church should be anathematised; and the First General Council anathematised those who held the Arian heresy. General councils since then have usually given solemnity to their decrees on articles of faith by appending an Anathema.

Neither St. Paul nor the Church of God ever wished a soul to be damned. In pronouncing anathema against wilful heretics, the Church does but declare that they are excluded from her communion, and that they must, if they continue obstinate, perish eternally.

ANGEL. The word means messenger, and is applied in a wide sense to priests, prophets, or to the Messiah as sent by God. Specially, however, it is used as the name of spiritual beings, created by God, but superior in nature to man.

ANGELS, FEAST OF. Since the fifth century churches were dedicated to the holy angels. There was a famous apparition of St. Michael on Mount Garganus, an event which Baronius places in the year 493; and this apparition gave occa-

sion to the feast of St. Michael which the Church keeps on September 29, and which is mentioned in the martyrologies of SS. Jerome, Bede, and others, as the Dedication of St. Michael.

ANGELICALS. An order of nuns, following the rule of St. Augustine, founded by Luigia di Torelli, Countess of Guastalla, about 1530. She had been married twice, but being left a second time a widow when only twenty-five years of age, she resolved to devote the rest of her life and her large fortune to the service of God.

She founded her first convent at Milan. Her religious took the name of Angelicals in order to remind themselves whenever they uttered it of the purity of the angels. Every member adopts the name of "Angelica," prefixing it to that of a patron saint and her family name—e. g. "Angelica Maria Anna di Gonzaga." Their constitutions were drawn up by St. Charles Borromeo, Archbishop of Milan.

ANGELUS. By this name is denoted the practice of honoring God at morning, noon, and evening, by saying three Hail Mary's, after reciting each of the angels' salutations, to express the Christian's rejoicing trust in the mystery of the Incarnation.

ANNIVERSARY. An "anniversary"

is defined as "that which is done for a deceased person on the expiration of a year from the day of death," and is especially understood of the celebration of Mass for the benefit of the soul.

ANNUNCIATION OF THE BLESSED VIRGIN. The word signifies "declaration," or "announcement"—i. e., of the fact that God the Son was to be born of Mary—but at the very moment in which the fact was announced it actually took place; so that, in commemorating the "Annunciation," we really commemorate the Incarnation of God the Word.

ANTEPENDIUM. "Pallium," or frontal, varying in color according to the season, and is to be placed on the altar.

ANTIPHON. The word signifies "alternate utterance." St. Ignatius, one of the Apostolic Fathers, is believed to have first instituted the method of alternate chanting by two choirs, at Antioch.

APOCRYPHA. The early Fathers used apocrypha to denote the forged books by heretics, borrowing, perhaps, the name from the heretics themselves, who vaunted the "apocryphal" or "hidden" wisdom of these writings. Later—e. g. in the "Prologus galeatus" of Jerome—apocryphal is used in a milder sense to mark simply that a book is not in the recognized canon of Scripture; and Pope Gelasius, in a decree of 494, uses the

term apocryphal in a very wide manner of heretical forgeries; of books like the "Shepherd of Hermas," revered by the ancients, but not a part of Scripture; works by early Christian writers (Arnobius, Cassian, &c.) who had erred on some points of doctrine.

The name is now usually reserved by Catholics for books, laying claim to an origin which might entitle them to a place in the canon, or which have been supposed to be Scripture, but which have been finally rejected by the Church. In the Old Testament the most important apocryphal books are—3 and 4 Esdras, both of which are cited by early writers as Scripture, the latter being also used in the Missal and Breviary; 3 and 4 Machabees; the prayer of Manasses, which is found in Greek MSS. of the Old Testament, and is often printed, in a Latin version, in the appendix to the Vulgate; the book of Enoch (Jude 14), which Tertullian regarded as authentic (it only exists at present in an Ethiopic version); a 151st Psalm attributed to David, which is found in Greek MSS., and in the Syriac, Ethiopic, and Arabic versions of the Psalms; eighteen psalms attributed to Solomon, written originally, according to some scholars, in Hebrew, according to others, in Greek.

There is a great mass of New Testa-

ment apocryphal literature. Some books, such as the "Epistle of Barnabas," the two "Epistles of Clement," the "Shepherd of Hermas," may in a certain sense be called apocryphal, because, though not really belonging to Scripture, they were quoted as such by ancient writers, or were inserted in MSS. of the New Testament. Some other books mentioned by Eusebius—viz. the "Acts of Paul," the "Apocalypse of Peter," the "Teachings of the Apostles" seem to have belonged to this better class of apocryphal literature. Besides these, Eusebius mentions apocryphal books in circulation among heretics—viz. the "Gospels" of Peter, Thomas, Matthias; the "Acts" of Andrew, John, and the rest of the Apostles. Fragments remain of the ancient Gospels "according to the Hebrews"; "of the Nazarenes," "according to the Egyptians," of the preaching and Apocalypse of Peter, &c., which have been repeatedly edited.

A great number of later forgeries have been edited by Fabricius, by Thilo, "*Codex Apocryphus Novi Testamenti*," 1831, of which work only the first volume, containing the apocryphal Gospels, appeared; and by Tischendorf ("*Evangelia Apocrypha*," 1876, second edition enlarged; "*Acta Apostolorum Apocrypha*," 1851; "*Apocryphal Apocalypses*," 1866). This

is not the place to attempt an enumeration of these apocryphal books, but we may mention some which enjoyed a special popularity in the Church, and exercised a marked influence on Catholic literature. A number of apocryphal Gospels treat of the infancy and youth of our Lord, and of the history of his blessed Mother and foster-father. Among these the "Proteyangelium of James" holds the first place. It describes the early history of Mary, our Lord's birth at Bethlehem, and the history of the wise men from the East. This gospel was much used by the Greek Fathers; portions of it were read publicly in the Eastern Church, and it was translated into Arabic and Coptic. It was prohibited for a time among the Latins, but even in the West it was much used during the middle ages. Other Gospels, such as the Arabic "Gospel of the Infant Savior," contain legendary miracles of our Lord's infancy. We have a second class of apocryphal Gospels which treat of the Passion and Resurrection of Christ. Of this class is the "Gospel of Nicodemus." It is probably of very late origin, but it was a favorite book in the middle ages. The Greek text still exists, but it was also circulated, before the invention of printing, in Latin, Anglo-Saxon, German, and French. Closely connected with this Gos-

pel are a number of documents which have sprung from very ancient but spurious "Acts of Pilate." These ancient Acts which were known to Justin and Tertullian, have perished, but they called forth several imitations which still survive. The one which is best known is a letter of Lentulus to the Roman senate describing the personal appearance of our Lord. It is a forgery of the middle ages.

Further, apocryphal literature is rich in "Acts of the Apostles," and here, as in the apocryphal Gospels, we find early but spurious Acts, revised and enlarged, and so originating fresh forgeries. Thus the "Acts of Paul and Thecla," in their existing form, are the recension of a very early work—forged as early at least as Tertullian's time. The fullest of all these "Acts" is the "*Historia Certaminis Apostolorum*." It can scarcely be older than the ninth century, but it is of considerable value, because the author has made diligent use of earlier Acts, some of which have perished.

Of apocryphal Epistles we have, among others, a letter of St. Paul to the Laodiceans (only existing in Latin), which, though rejected by Jerome, was accepted as canonical by many great Latin theologians of a later day, won a place in many copies of the Latin Bible, and for more than nine centuries "hovered about the

doors of the sacred canon." We may also mention a letter of St. Paul to the Corinthians, and another of the Corinthians to St. Paul (both only in Armenian); letters supposed to have passed between St. Paul and Seneca (known to Jerome and Augustine); spurious letters of the Blessed Virgin, to St. Ignatius, to the inhabitants of Messina, &c. &c.

APOSTASY. An apostate from the faith is one who wholly abandons the faith of Christ, and joins himself to some other law, such as Judaism, Islam, Paganism, or any form of false belief.

APOSTLE. Signifies one who is sent. The name is given in the New Testament first of all to the twelve whom our Lord chose. "The names of the twelve apostles," St. Matthew says, "are these: the first, Simon," &c. But it is by no means restricted to them: Matthias and Paul were of course Apostles, though not of the twelve; so was Barnabas.

APOSTOLIC FATHERS. A name given to the Christian authors who wrote in the age succeeding that of the Apostles.

APPROBATION. The formal judgment of a prelate, that a priest is fit to hear confessions. It does not involve jurisdiction—i. e. a bishop does not necessarily give a priest power to hear confessions in his diocese, because he pro-

nounces him fit to do so, though in fact a bishop always or almost always gives a secular priest jurisdiction at the time he approves him. This approbation by the bishop, or one who has quasi-episcopal jurisdiction, is needed for the validity of absolution given by a secular priest, unless the said priest has a parochial benefice. The bishop who approves must be the bishop of the place in which the confession is heard and this approbation may be limited as to time, place, and circumstances.

Regulars, in order to confess members of their own order, require the approval of their superiors; to confess seculars, that of the bishop of the diocese.

ARCHBISHOP. The terms "archbishop" and "metropolitan" have the same meaning, except that the latter implies the existence of suffragans, whereas there may be archbishops without suffragans.

ASCENSION, FEAST OF. Commemoration of the Ascension of Christ into Heaven.

ASCETICAL THEOLOGY. A name given to the science which treats of virtue and perfection and the means by which they are to be attained. Mystical theology deals with extraordinary states of prayer and union with God.

ASH WEDNESDAY. The first day, according to our present observance, of the forty days' fast of Lent.

ASPERGES. A name given to the sprinkling of the altar, clergy, and people with holy water at the beginning of High Mass by the celebrant. The name is taken from the words, "Asperges me," "Thou shalt wash me, O Lord, with hyssop," &c., with which the priest begins the ceremony. During the Easter season the antiphon "Vidi aquam" is substituted.

ASSUMPTION. After the death of her divine Son the Blessed Virgin lived under the care of St. John. The common tradition of the Church represents her as having died at Jerusalem. Her exemption from sin original and actual did not prevent her paying this common debt of humanity. The very fact that she had received a passible nature rendered her liable to death.

ATTRITION, as distinct from contrition, is an imperfect sorrow for sin. Contrition is that sorrow for sin which has for its motive the love of God whom the sinner has offended. Attrition arises from a motive which is indeed supernatural—that is to say, apprehended by faith—but which still falls short of contrition. Such motives are—the fear of

hell, the loss of heaven, the turpitude of sin. By this last, we understand the turpitude of sin as revealed by faith. We may also, for the sake of clearness, exclude from our definition that kind of sorrow which makes a man renounce sin because he is afraid of hell, while at the same time he would be ready to offend God if he could do so without incurring the penalty.

AUGUSTINIAN ORDER. The Order originated in a union of several congregations in 1265 by the direction of Pope Alexander IV.

These congregations had their origin from a Council held in Aix-La-Chapelle in 816. They adopted the rule of life laid down by St. Augustine in a treatise entitled "De Moribus Clericorum" and in conformity with his 109th letter, and the general spirit of his teaching. The rule applied to men as well as women who had entered a religious career. Their houses soon became very numerous throughout Europe and the Augustinian Order has at present many flourishing communities in various parts of the world.

AVE MARIA. A familiar prayer, called also the Angelical Salutation, and which is recited at certain times of day, especially morning, noon and sunset.

B

BALDACCHINO. A canopy, such as is often suspended over the high-altar, usually hanging from the roof of the church, though sometimes, as at Rome, it rests on four pillars.

BANNS. The proclamation of intended marriage, in order that if anyone is aware of an impediment, he may state it to the ecclesiastical authorities, and so prevent the celebration of the wedding.

BAPTISM. A spiritual meaning was given to baptism by St. John the Baptist, who baptised or immersed his disciples in the Jordan, to signify the repentance and renewal by which the whole man was to be cleansed and purified. The Talmud of Babylon mentions a baptism of Jewish proselytes, but it is impossible to say when this rite arose. In any case, it is certain that when our Lord made baptism the rite of initiation into His Church, He employed a symbolism already familiar to the Jews. But Christ exalted the act to a dignity beyond the baptism of John, changing the "baptism of penance" into the sacrament of regeneration.

BAPTISMAL NAME. A name given in baptism, to signify that the baptised person has become a new creature in Christ. The Ritual forbids heathenish

names, and advises, though it does not enjoin, the taking of a saint's name.

BAPTISMAL WATER. Water blessed in the font on Holy Saturday and the vigil of Pentecost, which must be used at least in solemn baptism. The priest signs the water with the cross, divides it with his hand, pouring it towards the north, south, east and west; breathes into it, and places in it the paschal candle, after which some of it is sprinkled on the people and some removed for private use. The priest then pours oil of catechumens and chrism into the water.

BAPTISTERY. That part of the church in which solemn baptism is administered. It should be railed off, have a gate fastened by a lock, and be adorned, if possible, with a picture of Christ's baptism of St. John. It is convenient that it should contain a chest with two compartments, one for the holy oils, the other for the salt and candle used in baptism.

BARNABITES. The proper designation of the religious of this order is that of "Regular Clerks of the Congregation of St. Paul"; they are popularly called Barnabites on account of a church of St. Barnabas at Milan which belonged to them in the sixteenth century. Their principal founder was St. Antonio Maria Zaccaria (who died 1539); with him were

joined Bartolommeo Ferrari and Giacomo Antonio Morigena. The frequent wars by which the north of Italy had been devastated; the influx of Lutheran soldiers, whose example tended to propagate a spirit of contempt for the sacraments and the clergy; and the frequency of pestilential disorders caused by the famine and misery of the population, had produced, about 1530, a state of things which powerfully appealed to the charity and pity of the true pastors of Jesus Christ. It occurred to Zaccaria that a better way of combating these evils could not be found than by organizing a congregation of secular clergy, not going out of the world but living in it and working for it, and bound by a rule—that is, diligently attending to their own sanctification while preaching reformation to others,—“who should regenerate and revive the love of the divine worship and a truly Christian way of life by frequent preaching and the faithful administration of the Sacraments.” In 1533 the foundation of such a congregation, under a special rule approved by the Holy See, was sanctioned by Clement VII. The members pronounced their vows before the Archbishop of Milan, and chose Zaccaria for their superior. The order soon spread into France and Germany. In 1579 their constitutions were examined by St.

Charles Borromeo, Archbishop of Milan, protector of the congregation, and being approved by him were finally confirmed. They called, and still call, their establishments colleges. They are governed by a General residing at Rome, elected for three years, and capable of re-election once. Besides the three usual vows they take a fourth, never to seek any office or ecclesiastical dignity, and to accept no post outside of their order without the permission of the Pope. The habit is merely the black soutane which was worn by secular priests in Lombardy at the time of their foundation. Their principal house is at Rome.

BASILIAN. This order takes its name from the great St. Basil (died 379), bishop of Cæsarea in Cappadocia. On his return to his own country after a long journey through Egypt, Palestine and Mesopotamia—made that he might collect the experience of monks and solitaries living under many different rules—Basil, still thirsting for the perfect life in which self should be subdued and union with Christ attained, withdrew into a desert region of Pontus, where his mother Emelia and his sister Macrina had already established monasteries, and laid the foundation of the great order which bears his name. To those who placed themselves under his direction he

gave two rules, the Great and the Little—the former containing fifty-five, the latter three hundred and thirteen articles. This twofold rule became so famous and popular in the East as to supplant all others; and at this day it alone is recognized and followed by the monks of the Greek Church. In southern Italy there were many Basilian convents, in existence before the time of St. Benedict, who regarded both the rule and its author with great veneration, and appears to have had it before him when framing his own rule. The habit of the Basilians is scarcely to be distinguished from that of the Benedictines.

BASILICA. This name began to be applied to Christian churches about the beginning of the fourth century. The earlier expressions were “house of prayer,” “oratory,” and “Lord’s house,” besides the term “ecclesia,” or a fine stately building.

BEATIFIC VISION. The sight of God face to face, which constitutes the essential bliss of angels and men.

BEATITUDE, or bliss, is defined by St. Thomas as that perfect good which completely appeases and satisfies the appetite. God alone can constitute man’s perfect bliss, for man’s will seeks the fulness of all good, and this cannot be found except in God. Had man been

left without grace, then he would have found his natural beatitude in knowing God most perfectly as the author of nature, and in adhering to Him by natural love, sweetly and constantly. He would have attained this happiness, after passing successfully through his probation in this mortal life. As it is, man has been raised to a supernatural state, and his bliss consists in God, seen face to face in the heavenly country.

BEATTITUDES, THE EIGHT. The blessings pronounced by our Lord at the beginning of the Sermon on the Mount (Matt. v. 3-10). In the so-called Sermon on the Plain (Luke vi. 17-22).

BENEDICAMUS DOMINO, i. e., "Let us bless the Lord," a form used in the breviary at the end of each hour except matins, and at the end of Mass instead of *Ite, Missa est* on days when the Gloria in excelsis is not said.

BENEDICTINES. The founder of monks in the West, St. Benedict, having first established his order at Subiaco in the vicinity of Rome removed it to Monte Cassino in 529. The rule which he compiled for his monks was regarded as replete with wisdom, and dictated by a marvelous insight into human nature, neither prescribing to all an asceticism only possible to a few, nor erring on the side of laxity. It regulated with great

minuteness the mode of celebrating the divine office at the canonical hours; and eschewing all idleness, ordered that the monks, when not employed in the divine praises, or in taking necessary food and rest, should engage themselves in useful works, either manual labor, or study, or copying books, or teaching. Every monastery was to have a library, and every monk was to possess a pen and tablets. The clothing, of which the prevailing color was black, was to vary in material and warmth at the discretion of the abbots, according to the exigencies of different climates and circumstances. A singular clause in the rule, and one which was fruitful in results, was that which ordered that all persons whatever, without distinction of age, rank, or calling, should be admissible to the order of St. Benedict. If parents offered a son to the service of God in a monastery, even if he were but a boy of five years old, the monks were to receive and take full charge of him. Thus Beda was taken when only seven years old, and Orderic, the historian of Normandy, was committed by his father in his tenth year. Out of this practice of offering young boys to the monasteries a great system of monastic schools very soon arose.

St. Maur, a disciple of St. Benedict, founded the first Benedictine monastery

in France, during his master's lifetime, at Glanfeuil, near Angers. The order was introduced into Spain about 633. The monastery on Monte Cassino was destroyed by the Lombards towards the end of the sixth century, and the monks sought refuge at Rome, where Pope Gregory gave them St. Andrew's Church. The Benedictine abbot of St. Andrew's was the person chosen by the Pope to head the mission which he sent to the Court of Ethelbert, and he will be remembered through all time as St. Augustin, the Apostle of England. Benedictine monks from England—St. Willibrord (699) and St. Boniface (750)—introduced Christianity in the Low Countries and the Rhineland. It is said that a calculation having been made in the first half of the fourteenth century, it was found that up to that time twenty-four Popes, two hundred cardinals, seven thousand archbishops, fifteen thousand bishops, and a still greater number of saints, had been given to the Church by the Benedictine Order.

In 1618 the Benedictine House of St. Maur by its colossal patristic and historical labors, directed by such men as Mabillon, Martene, Ruinart, Rivet, and D'Achèry, rendered incalculable services to the learned world. Two such works as the "France Littéraire" and the "Recueil des Historiens," if they had

accomplished nothing else, would entitle the congregation to the gratitude of all men of letters. At the present time the Benedictine Order is following up its old civilizing and colonizing energy in behalf of humanity.

BENEFICE. An ecclesiastical benefice is a perpetual right, established by the Church in favor of an ecclesiastical person, of receiving the profits of Church property, on account of the discharge, by such person, of a spiritual office.

BERRETTA. A square cap with three or sometimes four prominences or projecting corners rising from its crown. There is usually a tassel in the middle where the corners meet. It is worn by a priest as he approaches the altar to say Mass, and by ecclesiastics in general.

BIBLE. A letter or paper. A name given to the sacred books of the Jews and the Christians. In itself "Bible" might mean a book of whatever kind, just as its synonym "Scriptures" means originally, writings of any sort. Gradually the Jews who spoke Greek employed the word "Bible" as a convenient name for their sacred books.

The Church holds that the sacred Scripture is the written word of God. The Council of Trent, "following the example of the orthodox Fathers, receives with piety and reverence all the books of

the Old and New Testament, since one God is the author of each." These words of the council, which are an almost verbal repetition of many early definitions, separate the Bible utterly from all other books. Of no human composition, however excellent, can it be said that God is its author. And the divine origin of Scripture implies its perfect truth. We know for certain, St. Irenæus argues, that the Scriptures are perfect, since they are spoken by the Word of God and by the Spirit. Some few Catholic theologians have, indeed, maintained that the Scriptures may err in small matters of historical detail which in no way affect faith or morals. Nor in doing so do they contradict any express definition of Pope or council, though such an opinion has never obtained any currency in the Church. But of course the modern theories which reduce the historical accounts of the Bible to mere myths, or again which, while they allow that the Scripture contains the word of God, deny that it is the written word of God, are in sharp and obvious contradiction to the decrees of the Church.

The Church affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above Scripture. Just as Catholics are bound to defend

the authority of the Bible against those who have come to treat it as an ordinary book, so they are compelled to reject exaggeration, on the other side, according to which the word of God is contained in Scripture and in Scripture alone. The word of God (so the Council of Trent teaches) is contained both in the Bible and in Apostolical tradition, and it is the duty of a Christian to receive the one and the other with equal veneration and respect. The whole history and the whole structure of the New Testament witness to the truth and reasonableness of the Catholic view. If our Lord had meant His Church to be guided by a book and by a book alone, He would have taken care that Christians should be at once provided with sacred books. As a matter of fact He did nothing of the kind. He refers those who were to embrace His doctrine not to a book, but to the living voice of His Apostles and of His Church. "He who heareth you," He said to the Apostles, "heareth me." For twenty years after our Lord's Ascension, not a single book of the New Testament was written, and all that time no Christian could appeal, as many do now, to the Bible and the Bible only, for the simple reason that the New Testament did not exist, and the faithful were evidently called upon to

believe many truths for which no strict and cogent proofs could be brought from the pages of the Jewish Scriptures. Further, when the writings of the New Testament were issued, they appeared one by one, in order to meet special exigencies, nor is the least hint given that the Apostles or their disciples provided that their writings should contain the whole sum of Christian truth. In 1898 Pope Leo XIII. granted indulgences to those who devoutly read the Scriptures.

BISHOP. A bishop is a person who is consecrated and given a spiritual jurisdiction, and generally the government of a Diocese.

BISHOP AUXILIARY. When a bishop is unable, for various reasons, to perform all the functions required by his office, it is usual to assign to him a titular bishop to assist him. This auxiliary bishop, as such, has no jurisdiction; he only performs those things which belong to the episcopal office and order. He may, however, be nominated by the bishop as vicar general; in which case he has the right to exercise jurisdiction.

BISHOP IN PARTIBUS INFIDELIUM. A bishop consecrated to a see which formerly existed, but which has been, chiefly through the devastations of the followers of Mahomet, lost to Chris-

tendom. Such a bishop may also be described as a "Titular" bishop.

BISHOP, SUFFRAGAN. This name is given to a bishop in an ecclesiastical province, relatively to the metropolitan in whose province he is. Also to a titular bishop or bishop in partibus who is exercising the pontifical functions and ordinations for the ordinary bishop whom he has been invited to assist.

BLESSING, is in a general sense, a form of prayer begging the favor of God for the persons blessed. God is the source of all His blessing, but certain persons have special authority to bless in His name, so that this blessing is more than a mere prayer; it actually conveys God's blessing to those who are fit to receive it. Thus in the old law God said of the sons of Aaron, "They shall invoke my name on the children of Israel, and I will bless them;" and Christ said to his disciples, "Into whatsoever house you enter, first say: Peace be to this house: and, if the son of peace be there, your peace shall rest upon him." Accordingly, the Church provides for the solemn blessing of her children by the hands of her ministers.

BREVIARY. A Book containing an abridgement of psalms, antiphons, responses, metrical hymns, selected parts of Holy Scripture, extracts from the works

of the Fathers and from the lives of the Saints.

BRIEF. A papal Brief is a letter issued by the Sovereign Pontiff at Rome, written on fine parchment in modern characters, subscribed by the Pope's Secretary of Briefs, and sealed with the Pope's signet-ring, the seal of the Fisherman.

BULL. A Papal Bull is so named from the bulla (or round leaden seal, having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning Pope), which is attached to the document (by a silken cord, if it be a "Bull of Grace," and by one of hemp if a "Bull of Justice") and gives authenticity to it.

BURSE. A square case into which the priest puts the corporal which is to be used in Mass.

C

CALENDAR, ECCLESIASTICAL. An arrangement, founded on the Julian-Gregorian determinations of the civil year, marking the days set apart for particular religious celebration.

CANON LAW. From the earliest times the determinations of the Church received the name of Canons—that is, rules direc-

tory in matters of faith and conduct. Canon Law is the assemblage of rules or laws relating to faith, morals, and discipline, prescribed or propounded to Christians by ecclesiastical authority.

CANON OF THE MASS. That part of the Mass which begins after the "Sanctus" with the prayer "Te igitur," and ends, according to some, just before the "Pater noster," according to others, with the consumption of the Sacred Species. The name Canon is given to this part of the Mass because it contains the fixed rule according to which the Sacrifice of the New Testament is to be offered.

CANONIZATION. To pay honor to the dead whom the general voice of the Church declares to have lived saintly lives.

CANTATE SUNDAY. A name given to the fourth Sunday after Easter, from the introit of the Mass, which begins with the words "Sing to the Lord a new song."

CAPUCHINS. A reform of the Franciscan order instituted by Matteo di Bassi of Urbino, who, being an Observantine Franciscan at Monte Falco, and having convinced himself that the capuche or cowl worn by St. Francis was different in shape from that worn by the friars of his own time, adopted a long pointed cowl, according to what he conceived to be the original form. In 1526 he obtained the consent of Pope Clement VII.

to the wearing of this habit by himself and his companions, with the further permission to live the life of hermits, and preach the gospel in every country, on condition that once in each year they should present themselves at the general chapter, wherever it might be held, of the Observantine friars.

After this the order grew with great rapidity, and it has produced down to the present time numbers of men eminent for every Christian virtue, great preachers, and accomplished scholars.

CARDINAL. A member of the Supreme Council or Senate of the Church. The Cardinals are the advisers of the Supreme Pontiff, and at his death they elect his successor from among the members of the Sacred College.

There are three orders of Cardinals, Cardinal-Bishops, Cardinal-Priests and Cardinal-Deacons. The Sacred College of Cardinals consists of seventy members, six Cardinal-Bishops, fifty Cardinal-Priests and fourteen Cardinal-Deacons.

The first Cardinal-Bishop is Dean; the first Cardinal-Priest is First Priest; and the first Cardinal-Deacon is First Deacon of the Sacred College. The first Cardinal-Deacon announces the election of a new Pope, and the first Cardinal-Dean consecrates him.

CARMELITES, ORDER OF. In the

middle of the twelfth century a crusader named Berthold vowed at the commencement of a battle that if by the mercy of God his side was victorious, he would embrace the religious life. The victory was won, and Berthold became a monk in Calabria. Soon after he left Italy, and repairing to Mount Carmel (1156)—that mountain, so conspicuous and so beautiful, which juts out into the sea to the south of Acre—took up his abode there. Everyone knows the connection of Carmel with some of the leading incidents of the prophet's life (3 Kings xviii; 4 Kings iv). A cavern near the summit was then shown as the habitation of Elias, and the ruins of a spacious monastery, the history of which is unknown, covered the ground. Berthold found hermits living on the mountain when he arrived there, attracted by the peculiar sanctity which the residence of the great prophet had conferred on the spot; these appear to have joined him, and to have accepted along with him and his immediate followers the rule which was framed for them in 1209 by Albert, patriarch of Jerusalem. These hermits may have had a long line of predecessors, nor is there any historical or moral impossibility in the assumption that holy men had lived on the mountain without interruption since the days of Elias, although positive evidence is want-

ing. This belief in the possible succession of a long line of saintly anchorites was gradually merged in the fixed persuasion that the very order of Our Lady of Mount Carmel, such as it was in the thirteenth and following centuries, had existed there in unbroken continuity, keeping the three vows, and with hereditary succession, from the time of Elias.

The rule given to the order by the patriarch Albert was in sixteen articles. It forbade the possession of property; ordered that each hermit should live in a cell by himself; interdicted meat altogether; recommended manual labor and silence; and imposed a strict fast from the Exaltation of the Cross (Sept. 14) to Easter, Sundays being excepted.

The progress of the Mohammedan power in Palestine, after the illusory treaty entered into by the Emperor Frederic II. in 1229 with the Sultan Kameel, made it more and more difficult for Christians to live there in peace; and under their fifth general, Alan of Brittany, they abandoned Carmel and established themselves in Cyprus (1238) and other places. After passing into Europe they found it necessary to live in common, and no longer as hermits. This, with other mitigations of the primitive rule, was sanctioned by Innocent IV., who confirmed them in 1247 under the title of Friars

of Our Lady of Mount Carmel. Their habit was originally striped, but ultimately the dress by which they are so well known, the brown habit with white cloak and scapular, was adopted. Many distinguished men and eminent ecclesiastics have worn their habit.

The glories of the order are due to the heroic virtue of a woman, St. Teresa. Carmelite nuns had first been instituted by John Soreth, general of the order in the fifteenth century. St. Teresa lived for many years in the convent of Avila, which was under the mitigated observance. Amidst great obstacles, she carried out her object of introducing a reform among the nuns by returning to the ancient rigor of the rule. She thus became the founder of the Discalced Carmelite nuns. Nor did her zeal stop here, but extended itself to a reformation of the friars, in which also, aided by the counsel of St. Peter of Alcantara, and the labors and sufferings of St. John of the Cross, who joined the new order, she was completely successful. At the time of her death, in 1552, she had assisted in the foundation of seventeen reformed convents for women and fifteen for men. The Discalced Carmelites, whose institute rapidly spread to all the Catholic countries of Europe, and to the Spanish colonies, is at present continuing the

great work of St. Teresa. Several other reforms have been introduced since that of St. Teresa in various countries, which we have not space here to notice. At present Carmelite monasteries exist. In France, though they were swept away at the first revolution, they had been re-introduced, and till lately possessed some sixty houses. But the iniquitous decree of March 29, 1880, issued by the Republican Government of France, has resulted in the violent seizure of all the houses of men, and in turning the friars adrift. In Spain, we believe, they are at present numerous.

CARNIVAL (from *caro*, vale, the time when we are about to say farewell to flesh-meat; or *ubi caro valet*—in allusion to the indulgence of the flesh in the days which precede the fast), the three days before Lent, though the name sometimes includes the whole period between February 3, the fast of St. Blasius, and Ash-Wednesday. The Carnival in Catholic countries, and in Rome itself, is a special season for feasting, dancing, masquerading and mirth of all sorts. In itself this custom is innocent, although the Church from Septuagesima onwards assumes the garb of penance, and prepares her children, by the saddened tone of her office, for the Lenten season. But the pleasures of the Carnival easily degenerate into

riot, and the Church therefore specially encourages pious exercises at this time. In 1556 the Jesuits at Macerati introduced the custom of exposing the Blessed Sacrament during the Carnival. This devotion spread through the Church, and Clement XIII., in 1765, granted a plenary indulgence on certain conditions to those who take part in it.

CARTHUSIANS, ORDER OF. The founder of this order was St. Bruno, in the eleventh century. Bruno was a native of Cologne, and gave proof of more than common piety, recollection, and mortification even from his tender years. When he was grown up, he was at first entered among the clergy of St. Cunibert's at Cologne, whence he passed to Rheims, a city then celebrated for its diocesan school. Bruno made here great progress in learning, and was appointed "scholasticus"; many of the leading men of the age were his pupils. Leaving Rheims, uncertain in what way God willed him to carry out his clearly-seen vocation, he repaired to St. Robert of Molesme, the founder of the Cistercian order, by whom he was referred to St. Hugh, Bishop of Grenoble. With six companions, Bruno presented himself to the bishop, and opened to him their desire to found an institute in which the glory of God and the good of man should be

sought on a foundation of rigorous austerity and self-discipline. The good bishop was overjoyed at seeing them; in their request he saw the beginning of the fulfillment of a wonderful dream which he had had the night before. Soon afterwards he led them to the desert of the Chartreuse, an upland valley in the Alps to the north of Grenoble, more than 4,000 feet above the sea, and only to be reached by traveling a gloomy and difficult ravine.

Bruno accepted this site with joy, and he and his companions immediately built an oratory there, and small separate cells, in imitation of the ancient Lauras of Palestine. This was in 1086, and the origin of the Carthusian order, which takes its name from Chartreuse, is dated from this foundation. The name of Chartreuse was given to each of their monasteries; this was corrupted in England into Charterhouse.

St. Bruno, when he had been only two or three years at the Chartreuse, was summoned to Rome by an imperative mandate from Urban II., for the approval of his order.

In 1905 the Grande Chartreuse was seized by the French Government and the monks were expelled.

CASSOCK. A close-fitting garment reaching to the heels, which is the dis-

tinctive dress of clerics. The cassock of a secular priest is black; that of bishops and other prelates, purple; that of cardinals, red; that of the Pope, white.

CATAFALQUE. Anything used as a bier placed during Masses of the dead, when the corpse itself is not there, in the centre of the church, surrounded with burning lights and covered with black cloth..

CATECHISM. A summary of Christian doctrine, usually in the form of question and answer, for the instruction of the Christian people.

CATHEDRAL. The cathedral church in every diocese is that church in which the bishop has his chair or See.

CATHEDRATICUM. A visitation fee due from every parish church in a diocese to the bishop on the occasion of his annual visit to it. Since the Council of Trent it has been customary to pay it at the annual Synod if one is held or by annual remittance.

CELEBRANT. The priest who actually offers Mass, as distinct from others who assist him in doing so.

CELIBACY OF THE CLERGY. A law of the Church that forbids persons living in the married state to be ordained, and persons in holy orders to marry.

CENSURE may be defined as a spiritual penalty, imposed for the correction

and amendment of offenders, by which a baptised person, who has committed a crime and is contumacious, is deprived by ecclesiastical authority of the use of certain spiritual advantages.

CHALICE. The cup used in Mass, for the wine which is to be consecrated.

CHALICE-VEIL. The veil with which the chalice is covered.

CHANCEL. The part of a church between the altar and the nave, so named from the rails which separated it from the nave.

CHAPLAIN. The priest appointed to the charge of a chapel.

CHARACTER. Spiritual mark indelibly impressed on the soul, by the sacrament of baptism, confirmation, and holy order.

CHASUBLE. The chief garment of a priest celebrating Mass. It is worn outside the other vestments.

CHRISM. Olive oil mixed with balm, blessed by the bishop and used by the Church in confirmation as well as in baptism, ordination, consecration of altars, stones, chalices, churches, and in the blessing of baptismal water.

CHRIST, "Anointed." Jesus Christ, according to the Catechism familiar to English Catholics, is "God the Son made man for us." He has therefore two natures: that of God, and that of man. As

God, according to the Nicene Creed, He was born of his Father, before all worlds: He is God from God—i. e. He, being true and perfect God, proceeds from God the Father, who is also true and perfect God—He is light from light; begotten, not made, as creatures. He exists from all eternity. He is almighty, omniscient, incapable of error or of sin. At the moment of his Incarnation, He further became true man, without, however, in any way ceasing to be God.

CHRISTIANS. A name first given at Antioch to the followers of Christ about the year 43, as we learn from Acts. xi. 26.

CHRISTIAN BROTHERS. The proper title is "Brothers of the Christian Schools." This institution was founded by the Abbé Jean Baptiste de la Salle, who, after being beatified on Feb. 19, 1888, was canonized on May 24, 1900, by Leo XIII. The rule of St. J. B. de la Salle required that the Brothers who bound themselves by vow to devote their lives to teaching in the schools, and wore the religious habit, should be and remain laymen, equally with the professors and assistant teachers who were employed under them. And this has continued to be the practice of the congregation ever since. For the training of the Brothers the founder instituted a noviciate; for

that of the professors, &c., a normal school. Founded at Rheims in 1685, this appears to have been the first training school for primary teachers in Europe. It was, and still is, a part of the rule, that the Brothers should work in pairs. They take the three religious vows, after having attained to at least twenty-three years. Their habit gives them an ecclesiastical appearance; it consists of a long black cassock, with a cloak over it fastened by iron clasps and a falling collar.

The founder lived to see the fruit of his labors in the establishment of his schools in many of the principal towns of France. He died in 1719, leaving his congregation so firmly planted that all the convulsions by which French society has since been torn have not been able to extirpate it. It has moreover spread to many countries beyond the limits of France, and has been imitated by other teaching associations.

It should be mentioned that a Bull of approbation in favor of the Christian Brothers was granted by Benedict XIII. in 1725, elevating them into a religious congregation.

In 1699, St. J. B. de la Salle established Sunday Schools, one at St. Sulpice, which was to be open from noon to three o'clock, and give secular instruction. Similar schools, open on festivals, were

established by St. Charles Borromeo at Milan, about 1580.

CHURCH BOOKS OF REGISTERS.

The registers of baptisms, confirmations, marriages and deaths.

CHURCHING OF WOMEN AFTER CHILDBIRTH. A blessing which the priest gives to women after childbirth according to a form prescribed in the Roman Ritual. He sprinkles the woman, who kneels at the door of the church holding a lighted candle, with holy water, and having recited the 23rd Psalm, he puts the end of his stole into her hand, and leads her into the church, saying, "Come into the temple of God. Adore the Son of the Blessed Virgin Mary, who has given thee fruitfulness in childbearing." The woman then advances to the altar and kneels before it, while the priest, having said a prayer of thanksgiving, blesses her, and again sprinkles her with holy water in the form of a cross. The rubric in the Ritual reserves this rite for women who have borne children in wedlock. **WOMEN ARE UNDER NO STRICT OBLIGATION OF PRESENTING THEMSELVES TO BE CHURCHED, THOUGH IT IS THE "PIOUS AND LAUDABLE CUSTOM,"** as the Ritual says, that they ought to do so. Properly speaking, the churching of women is not

counted among strictly parochial rights; still it ought to be performed by the parish priest, as appears from a decision of the S. Congregation of Rites, December 10, 1703.

CHURCH OF CHRIST: CATHOLIC CHURCH. The Roman Catechism, in expounding the ninth article of the Creed, urges priests to explain the nature and authority of the Catholic Church to their flocks with special frequency and earnestness, because of the supreme importance which belongs to this point of Christian doctrine. All heresy involves a rejection of the Church's authority; and, on the other hand, it is impossible to accept the true doctrine concerning the Church, and at the same time to be a heretic. Hence, in all ages, and against all forms of error, the Fathers and Doctors of the Catholic Church have appealed to her teaching as the infallible rule of faith. If such an appeal was necessary at every time, there is a more than ordinary need at the present day for insisting upon this article of the Creed, "I believe in the holy Catholic Church."

CHURCH: PLACE OF CHRISTIAN ASSEMBLY. A church is a building intended for the general use of the faithful, and is for this reason distinct from a chapel, which is intended for the convenience of some family, college, &c., or for an

oratory, which is essentially domestic or private.

The principal churches in Rome are called basilicas, and these again are subdivided into greater and patriarchal, and into minor basilicas. The chief church of a diocese is called a cathedral, and a cathedral may be patriarchal, primatial, metropolitan, according to the dignity of the prelate who holds it. An abbatial church is the seat of an abbot; if served by a chapter, a church is called collegiate. The title parish-church explains itself. The greater basilicas are called "most holy," while "most illustrious" and "illustrious" are names of honor given respectively to lesser basilicas and collegiate churches, by favor of the Holy See.

The place on which a church is to be built is to be designated by the bishop, as is expressly ordered both by the Pontifical and canon law.

Churches may, in one sense, be said to be as old as Christianity itself, for places of Christian meeting are frequently mentioned in the New Testament—e. g., in 1 Cor. xi. 22, xiv. 34. At first no doubt private houses were used for this purpose, and thus St. Paul, Coloss. iv. 15, writes, "Salute the brethren who are at Laodicea, and Nymphas, and the Church that is in his house." The same expression is used of Prisca and Aquila, both

at Rome, in Rom. xvi. 5; and at Ephesus, 1 Cor. xvi. 19; and also of Philemon, either at Colossæ or Laodicea (Philemon, 2). This state of things continued after the Apostolic age, though it is impossible to determine exactly when the gatherings in the houses of private Christians gave way to assemblies held in buildings erected for the purpose.

As soon as this last persecution was over, and the peace of the Church secured by Constantine, Christians began to erect churches on a magnificent scale, and thus seized the first opportunity of manifesting that outward respect to God and His house which is characteristic of Catholics.

CIBORIUM. The ciborium is the name commonly given to the pyx in which the Blessed Sacrament is kept.

CISTERCIANS. Of the ancient and illustrious order of Cîteaux, the most flourishing and prolific of all the offshoots from the great Benedictine trunk, there are now but scanty traces remaining.

St. Robert, the founder, the son of a gentleman of Champagne, devoted himself at an early age with all his heart to the service of God. He took the Benedictine habit, and studied carefully the rule of the great founder, from many things in which he found that the ma-

jority of the French monks deviated considerably.

In several monasteries over which he presided St. Robert and the monks could not agree, on account of the strict observance of the rule which he desired to introduce. In 1075 he founded a monastery, consisting of a group of cells, in the forest of Molesme, near Chatillon. Here he and others lived many years; but his thoughts still ran on the necessity of closer conformity to the rule, and as most of his followers saw things differently, he at last quitted Molesme, and, followed by twenty adherents, formed a new monastery in a desert then covered with forest and thickets, at a place called Cistercium (Citeaux), five leagues from Dijon. This was in 1098, which is regarded as the date of the foundation of the order. In Ireland there are two Cistercian abbeys, both of recent foundation, and both are in a highly flourishing condition—that of Mount Melleray, in the Co. Waterford, and that at Roscrea.

CLERICAL STATE. The clerical state is the rank or condition of those who are separated from the mass of the faithful, attached in a special manner to the divine service and made capable of administering the Sacraments of the Church.

CLOISTER. An enclosed space, usually square, surrounded by covered pas-

sages, which have continuous walls on the outer side, and rows of pillars on the inner side facing the square, in connection with monastic, cathedral, or collegiate buildings.

COADJUTOR. One who helps a prelate, or a priest holding a benefice, in discharging the duties of his bishopric or benefice.

COAT, THE HOLY. This celebrated relic is in the treasury of the cathedral of Treves, and a very ancient tradition asserts it to be identical with the seamless coat which our Savior wore at the time of his Passion.

COLLECT. The prayer said in the Mass after the Gloria and before the Epistle.

COMMANDMENTS OF THE CHURCH. Parents, and other persons invested with lawful authority, have power to make rules for those placed under them, so that things lawful in themselves become unlawful by their prohibition. The Scripture teaches plainly that the Church has this power. We are to hear the Church (Matt. xviii. 17). The Holy Ghost has placed bishops to "rule the Church" (Acts xx. 28). St. Paul commanded Christians to keep the "precepts of the Apostles and the ancients" (Acts xv. 41).

COMMEMORATIONS OF FEASTS,

ETC. The Church celebrates many feasts, some movable, some fixed, it may often happen that two of them fall on the same day; or again the Church may institute the feast of a saint, just canonised, on a day already occupied by the feast of another saint.

The common commemorations consist of antiphons, versicles and prayers relating to the Blessed Virgin, St. Joseph, St. Peter and St. Paul, the Patron or title of the church etc.

COMMENDATION OF THE SOUL.

A form of prayer for the dying contained in the Roman Ritual. The practice of bringing the priest to the bed of dying persons is coeval with the Church itself, and Amalarius tells us that several of the ancient Antiphonaries contained prayers for the dying. Parts at least of the present form are very ancient. The words "Subvenite," &c., "Come to his help, all ye saints of God; meet him, all ye angels of God," &c., occur in the Antiphonary of St. Gregory the Great; the beautiful address, "Go forth, O Christian soul," &c., is found in a letter of St. Peter Damian, written to a friend of his who was near death.

COMMISSARY. An ecclesiastic who, by delegation from the bishop, exercises a portion of the episcopal jurisdiction in a particular part of the diocese, espe-

cially with reference to licences, institutions and the examination of witnesses.

COMMUNION. That the body, soul and divinity of Christ are given in the Communion, and that Christ is received whole and entire under either kind—i. e., under the form of bread alone, or wine alone—is an article of the Catholic faith.

COMMUNION OF SAINTS is mentioned in the ninth article of the Apostles' Creed, where it is added, according to the Roman Catechism, as an explanation of the foregoing words, "I believe in the holy Catholic Church." The communion of saints consists in the union which binds together the members of the Church on earth, and connects the Church on earth, with the Church suffering in Purgatory and triumphant in heaven.

CONCLAVE. A room that can be closed with a key. The term is applied both to the place where the Cardinals assemble for the election of a new Pope, and to the assembly itself.

CONCORDAT. A treaty between the Holy See and a secular State touching the conservation and promotion of the interests of religion in that State.

CONCURSUS. An examination into the qualifications of candidates for ecclesiastical-benefices with cure of souls. The Council of Trent ordered that a board of six examiners should be ap-

pointed every year in the diocesan synod; and that when any parish became vacant, within ten days, or such period as the bishop might appoint, candidates having been duly invited to attend, an examination should be held by any three selected by the bishop from the board above mentioned. A list of those found qualified having then been made by the examiners, it was competent for the person or persons to whom the patronage appertained to select from among these the candidate of their choice, and present him to the bishop for institution.

CONFESSIONAL. The place set apart in the church where the priest hears confessions.

CONFESSION, SACRAMENTAL

This consists in accusing ourselves of our sins to a priest who has received authority to give absolution. It is the pious custom of the faithful to accuse themselves of all sins committed after baptism, mortal or venial, so far as they can remember them, and the priest, if duly commissioned, has power to absolve from all. But there is an absolute obligation imposed, not only by the law of the Church, but also by divine institution, upon all Christians, to confess all mortal sins committed after baptism, so far as the penitent is able to recall them by diligent examination of his conscience.

It also must include the different kinds of mortal sin committed and the number of sins under each class, so far as it can be ascertained. One mortal sin wilfully concealed vitiates the whole confession. If, however, mortal sins are omitted unintentionally and without fault, they are forgiven when absolution is pronounced; only, if they occur to the penitent's recollection afterwards, he must mention them in his next confession. Further, various causes may excuse from this completeness of enumeration. Thus in shipwreck, before a battle, when the penitent is unable to speak, or can only say very little from physical weakness, a very general confession of sin may be enough for absolution; but the confession must be completed afterwards, if the opportunity offers itself.

It must be vocal, though for a grave reason the penitent may make it by presenting a written paper, or by signs.

It must be accompanied by supernatural sorrow and firm purpose of amendment.

It should also be humble and sincere; as short as is consistent with integrity; in language which is plain and direct, but at the same time pure and modest.

The form of confession is as follows. The penitent, kneeling at the confessor's feet, says, "Pray, Father, bless me, for ~~I~~ ^I have sinned." The priest gives the

blessing prescribed in the Roman Ritual, "The Lord be in thy heart and on thy lips, that thou mayest truly and humbly confess thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost." The penitent then recites the first part of the Confiteor, enumerates the sins of which he has been guilty since his last confession, and then adds, "For these and all my other sins which I cannot now remember I am heartily sorry; I purpose amendment for the future, and most humbly ask pardon of God and penance and absolution of you, my spiritual Father."

CONFESSOR. A name used from the earliest times for persons who confessed the Christian faith in times of persecution, thus exposing themselves to danger and suffering, but who did not undergo martyrdom.

CONFESSOR (in Sacrament of Penance). The priest who hears confessions. He must have received faculties from the ordinary of the diocese. By the present law penitents may choose any approved priest for their confessor.

CONFIRMATION. A sacrament of the new law by which grace is conferred on baptised persons which strengthens them for the profession of the Christian faith. It is conferred by the bishop, who lays his hands on the recipients, making

the sign of the cross with chrisms on their foreheads, while he pronounces the words "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost." Besides conferring a special grace to profess the faith, it also sets a seal or character on the soul, so that this sacrament cannot be reiterated without sacrilege.

CONFITEOR. A form of prayer ("I confess to Almighty God, to blessed Mary ever Virgin," &c.) used in the sacrament of penance and on many other occasions, particularly by the priest at the beginning of Mass before he ascends the steps of the altar.

CONFRATERNITY. An association, generally of men or women, having some work of devotion, charity, or instruction for its object, undertaken for the glory of God.

CONGREGATIONS, RELIGIOUS. A congregation is a community or order bound together by a common rule, either without vows (as the Oratorians, the Oblates of St. Charles, &c.), or without solemn vows (as the Passionists, the Redemptorists, &c.).

CONSCIENCE. St. Thomas of Aquinas and other theologians define conscience as "the judgment or dictate of the practical intellect, which [arguing] from the gen-

eral principles [of morals] pronounces that something in particular here and now is to be avoided, inasmuch as it is evil, or to be done, inasmuch as it is good."

CONSECRATION. The form of words by which the bread and wine in the Mass are changed into Christ's body and blood.

CONSECRATION OF ALTARS. Altars and altar-stones are consecrated by the bishop with ceremonies prescribed in the Pontifical. The most essential part of the rite consists in the anointing with chrism, to indicate the richness of grace, and the placing of relics in the sepulchre or repository made in the altar-stone which is afterwards sealed up. The consecration endures till the altar-stone is broken or the seal of relics broken.

CONSECRATION OF CHALICE AND PATEN is made by the bishop with chrism, the prayers to be used being given in the Pontifical.

CONSISTORY. In the Church the term used with reference to the Papal consistory, the ecclesiastical senate in which the Pope, presiding over the whole body of Cardinals, deliberates upon grave ecclesiastical affairs, and communicates to his venerable brethren, and through them to Christendom, the solitudes and intentions of the vicar of Christ as to the condition of some Christian nation, or the definition of some Catholic doctrine.

CONSUBSTANTIAL. The word used by the Fathers of Nicæa, to establish the true Godhead of the Son, inserted by them in their Creed, and ever since the watchword of those who have true faith in the divinity of Christ. A man may be said to be of one substance with another because he has the same specific nature; but the Son is consubstantial with the Father in another sense, for his nature is numerically one with that of the Father; else, there would be two Gods. Hence, when we say that the Son is consubstantial with the Father, we confess His perfect equality and co-eternity with the first Person of the Trinity and at the same time exclude all imperfection from His eternal generation. A human son receives an individual nature and is separate from his father; but God the Son is ever in the Father and the Father in Him.

CONTEMPLATION. A word used to describe the life of those (religious and others) who devote themselves to prayer and meditation, rather than to active works of charity. No doubt such a life, in order to be real, implies a vocation of no ordinary kind.

CONTRITION, in its widest sense, is defined by the Council of Trent as "grief of mind and detestation of sin committed, with a purpose of sinning no more."

CONVENT. The hermitages of the first

ages gradually gave place to the cœnobite mode of life in houses called convents; only in the orders of Chartreuse and Camaldoli has the solitary life been partially retained to this day.

COPE (cappa pluviale). A wide vestment, of silk, &c., reaching nearly to the feet, open in front and fastened by a clasp, and with a cape at the back. It is used by the celebrant in processions, benedictions, &c., but never in the celebration of Mass, for the Church reserves the chasuble for the priest actually engaged in offering sacrifice, and thus carefully distinguishes between Mass and all other functions.

CORPORAL. The linen cloth on which the body of Christ is consecrated. It is used to cover the whole surface of the altar, as may be gathered from an Ordo Romanus where the corporal is said to be spread on the altar by two deacons. The chalice also was covered by the corporal, a custom still maintained by the Carthusians. The corporal is and must be blessed by the bishop or by a priest with special faculties. It represents the winding-sheet in which Christ's body was wrapped by Joseph of Arimathea.

CORPUS CHRISTI. The feast of the Blessed Sacrament on the Thursday following the first Sunday after Pentecost throughout the Church.

COUNCIL. An assembly of the rulers of the Church legally convoked, for the discussion and decision of ecclesiastical affairs.

CREDESCENCE. A table on which the cruets with wine and water, the veil for the subdeacon, the burse, and the chalice, are placed, and from which they are taken when required for use.

CREED. A summary of the chief articles of faith.

CREMATION. On May 19, 1886, the following decree was issued at Rome: "Several bishops and prudent members of Christ's flock, knowing that certain men possessed doubtful faith, or belonging to the Masonic sect, strongly contend at the present day for the practice of the Pagan custom of cremation, founding special societies to spread this custom, fear lest the minds of the faithful may be worked upon by these wiles and sophistries so as to lose by degrees esteem and reverence towards the constant Christian usage of burying the bodies of the faithful—a usage hallowed by the solemn rites of the Church. In order, therefore, that some fixed rule may be laid down for the faithful, to preserve them from the insidious doctrines above mentioned, the Supreme Congregation of the Holy Roman and Universal Inquisition is asked:

"1. Is it lawful to become a member

of those societies whose object is to spread the practice of cremation?

"2. Is it lawful to leave orders for the burning of one's own body or that of another?

"Their Eminences the Cardinals General Inquisitors, after grave and mature consideration, answered:

"To the first question, No; and if it is a question of societies connected with the Masonic sect, the penalties pronounced against this sect would be incurred. To the second, No.

"When these decisions were referred to our Holy Father, Pope Leo XIII., His Holiness approved and confirmed them, and directed them to be communicated to the bishops, in order that they might instruct the faithful upon the detestable abuse of burning the bodies of the dead, and might do all in their power to keep the flock entrusted to their charge from such a practice."

We have given this decree in full, so that the exact position of the Church's teaching concerning cremation may be clearly seen. There is nothing intrinsically wrong in burning the bodies of the dead. The practice might become necessary at times of excessive mortality or of danger to the living, e. g., after a battle or during a plague. But in ordinary times cremation disturbs the pious sentiments

of the faithful; it is not in keeping with the beautiful rites of Christian burial; and it has been introduced by enemies of the Church for the purpose of shutting her out from one of her most touching functions.

CROSIER or PASTORAL STAFF. The staff given to the bishop at his consecration as a symbol of the authority with which he rules his flock.

CRUCIFIX. The cross was used in Christian worship from the earliest times; the crucifix, or representation of Christ crucified, was probably introduced much later.

CULT. Veneration or worship. Theologians distinguish three kinds of Cult. Latria or supreme worship is due to God alone, and cannot be transferred to any creature without the horrible sin of idolatry. Dulia is that secondary veneration which Catholics give to saints and angels as the servants and special friends of God. Lastly, hyperdulia, which is only a subdivision of dulia, is that higher veneration which we give to the Blessed Virgin as the most exalted of mere creatures, though of course infinitely inferior to God and incomparably inferior to Christ in His human nature.

CURATE. One entrusted with the care of souls.

D

DALMATIC. A vestment open on each side, with wide sleeves, and marked with two stripes. It is worn by deacons at High Mass as well as at processions and benedictions, and by bishops, under the chasuble, when they celebrate Mass pontifically.

DEACON. The word means "minister" or servant.

DEDICATION OF CHURCHES. These words mean, properly speaking, the act by which a church is solemnly set apart for the worship of God; and afterwards this event is commemorated by **THE FEAST OF THE DEDICATION.**

DESECRATION OF CHURCHES, ALTARS, CHALICES, ETC. By consecration churches and altars are solemnly set apart to God's service; by desecration they lose this sacred character, become unfit for the sacred uses which they were meant to serve, and need to be consecrated anew.

DEVIL AND EVIL SPIRITS. Their personal existence is clearly taught both in the Old Testament and in the New. Satan slandered Job to God, incited David to number the people, and opposed Josue the high priest.

We gain fuller information from the New Testament. There we are told that

the devil is a spirit (Ephes. ii. 2); that he is a prince with evil angels subject to him (Matt. xii. 24-26, xxv. 41); that the demons were not originally evil, but fell through sin (2 Pet. ii. 4, Jude 6); and it is at least a plausible inference from St. Paul's words, 1 Tim. iii. 6, "not a neophyte, lest, being puffed up with pride, he fall into the judgment of the devil," that Satan fell by pride. All spiritual evil and error (2 Cor. xi. 14, 15), all which hinders the Gospel (1 Thess. ii. 18, Apoc. ii. 10), is traced ultimately to him. Moreover, although Christ's death was intended to destroy the works of the devil, and has in fact done so to a great extent, still Satan has a terrible power "over the world and its votaries, so much so that he is called the ruler and even the "god" of this world (John xii. 31, 2 Cor. iv. 4); and hence St. Paul (1 Cor. v. 5) regards exclusion from the Church as tantamount to a deliverance of the excommunicated person into the power of Satan. At last this power will be destroyed. Satan and his angels will be cast into the lake of fire and brimstone, where their torments will be everlasting.

DIOCESE. The name by which the tract of country with its population falling under the pastorate of a bishop is now universally designated.

DISCIPLINE. Discipline in its eccle-

siastical sense signifies the laws which bind the subjects of the Church in their conduct, as distinct from dogmas or articles of faith, which affect their belief.

DISPENSATION. The relaxation of a law in a particular case.

DIVORCE, in its widest sense, signifies a separation made between man and wife on sufficient grounds and by lawful authority. It may dissolve the marriage bond altogether, so that the man or woman is free to contract a fresh marriage; or it may simply relieve one of the parties from the obligation of living with the other. No human power can dissolve the bond of marriage when ratified and consummated between baptized persons. But

(1) The marriage bond may be dissolved, even between baptized persons, by Papal authority, if the marriage has not been consummated.

(2) It may be dissolved in similar circumstances by the solemn religious profession of either party.

(3) If two unbaptized persons have contracted marriage, this marriage, even if consummated may be dissolved, supposing one of the parties embraces the Christian religion and the other refuses to live peaceably and without insult to the Christian religion in the married state.

In all other cases the marriage bond is indissoluble, and, besides this, married persons are bound to live together, as man and wife. They may, however, separate by mutual consent, and, again if one party exposes the other to grave danger of body or soul, or commits adultery, the innocent partner may obtain a judicial separation, or even refuse to cohabit without waiting for the sentence of the judge, provided always that the offense is clearly proved.

DOGMATIC THEOLOGY is the science of Christian dogma.

DOGMA, in its theological sense, is a truth contained in the Word of God, written or unwritten—i. e. in Scripture or tradition—and proposed by the Church for the belief of the faithful. Thus dogma is a revealed truth, since Scripture is inspired by the Holy Ghost, while tradition signifies the truths which the Apostles received from Christ and the Holy Spirit, and handed down to the Church.

DOLORS OF THE BLESSED VIRGIN. St. John mentions that the Blessed Virgin, with other holy women and with St. John, stood at the foot of the cross when the other Apostles had fled. At that time the prophecy of Simeon, “a sword will pierce thine own soul,” was most perfectly fulfilled; and very natural-

ly the sorrows of Mary have been a subject of contemplation to the Faithful.

DOMINE, NON SUM DIGNUS. "Lord, I am not worthy that Thou shouldst enter under my roof, but only speak with a word, and my soul will be healed." Words used by the priest before communicating, and again before giving communion to the people.

DOMINICANS. The founder of this celebrated order, St. Dominic, was born in 1170, at Calaruega, a small town in the diocese of Osma, in Old Castile. He was educated at the university of Palencia, which afterwards was removed to Salamanca. After leaving the university he preached with great power in many places. The Bishop of Osma at this time, whose name was Diego, was a prelate of great earnestness and piety; the laxity and tepidity which prevailed among a portion of the Spanish clergy were a serious grief to him, and he pondered how he might introduce the type and germ of a better state of things. He wished to introduce a regular and quasi-conventual life among the canons of his cathedral, and the young Dominic appeared a fit instrument for his purpose. Appointed a canon, and strenuously aiding in the introduction in the chapter of the rule of St. Austin, Dominic more than answered every expectation that had been formed

of him, and obtained the entire confidence and affection of the bishop. The southern provinces of France were then teeming with the heresies of the numerous sects which pass under the general name of Albigenses, and the peril seemed imminent that large numbers of persons would before long, if no restraining influence appeared, throw off the bonds of religion, social order, and morality.

In 1215 Dominic had gathered round him sixteen men, of whom eight were Frenchmen, six Spaniards, one an Englishman, and one a Portuguese—all prepared to embrace any way of life that he might prescribe to them. Pope Innocent III., upon the understanding that the founder should choose for the new institute some rule already sanctioned by the Church, and that the statutes of the order should be submitted for his approval, consented to the desire of Dominic and his companions. Dominic selected the rule of St. Austin for the use of his order; many of the statutes were adapted from those of Prémontré.

When everything had been settled, and the first monastery was being built at Toulouse, Dominic went to Rome to obtain the final confirmation of the Holy See. Arriving in the autumn of 1216, he found Honorius III. occupying the Papal chair, and obtained from him in the following

December a bull fully legalizing and confirming his institute, under the title of the "Preaching Brothers." He made his solemn profession before Honorius, as the first member of the order, and then returned to Toulouse.

Into the intellectual movement of the age, of which the foundation of many universities, and the rapid development of others were the chief outward signs, the Dominicans eagerly gave themselves.

Albertus Magnus, entering the order in the time of the second general, Jordanus Saxo, lectured in the university of Paris on the philosophy of Aristotle. His fame was eclipsed by that of the still larger and stronger mind of him who was his ardent disciple, and also a Dominican, St. Thomas of Aquinas. The "Summa Theologiæ," has been commended to the respect of all Christians, and the careful study of the clergy, by the late Pope Leo XIII. The system of St. Thomas was so vast as to afford scope for the labor of many commentators, and a school hence arose, consisting chiefly of Dominicans, named Thomists.

DOMINUS VOBISCUM ("The Lord be with you") is, with the "Pax vobis" the common salutation in the Mass and office.

E

EASTER, FEAST OF. The feast of our Lord's resurrection.

ELEVATION. The Church has adored the Blessed Sacrament from the time of its institution. St. Ambrose says, "We adore in the mysteries the flesh of Christ, which the Apostles adored." "No one eats that flesh," says St. Augustine, "without first adoring it." But the outward signs by which the Church has expressed this adoration have not always been the same.

In the Greek liturgies the elevation of the Host takes place shortly before the communion. Ancient authors tell us how at the elevation the curtains which concealed the sanctuary during the rest of the canon were drawn aside and the sacred mysteries presented by the priest for the adoration of the faithful. Formerly in the Latin Mass the Blessed Sacrament was elevated only at the words "omnis honor et gloria" just before the "Pater Noster." This is now usually known as "the little elevation." The elevation of host and chalice immediately after consecration was introduced in detestation of the denial of transubstantiation.

* **EMBER DAYS.** The Wednesday, Friday, and Saturday which follow Decem-

ber 13, the First Sunday in Lent, Pentecost, and September 14 (Exaltation of the Cross), are days of fasting, and are called in English Ember Days.

ENCYCLICAL. An encyclical is a letter addressed by the Pope to all the bishops in communion with him, in which he condemns prevalent errors, or informs them of impediments which persecution, or perverse legislation or administration, opposes in particular countries to the fulfilment by the Church of her divine mission, or explains the line of conduct which Christians ought to take in reference to urgent practical questions, such as education, or the relations between Church and State, or the liberty of the Apostolic See.

EPIPHANY. A feast kept on January 6 to commemorate the manifestation of Christ's glory—(1) when the Magi adored Him; (2) in His baptism, when the voice from heaven proclaimed Him the Son of God; (3) in the miracle of changing water into wine, when Christ began His miracles.

EPISTLE. A portion of Scripture read after the collects and before the Gospel in the Mass.

ESPOUSAL. A deliberate promise to marry made by each party, expressed by outward signs, each being capable of entering upon such an engagement.

ESPOUSALS OF THE BLESSED

VIRGIN. A feast kept on January 23. An office commemorating this event was written by the famous Gerson. In the sixteenth century Paul III. allowed the friars and nuns of the Franciscan Order to recite an office of the Espousals. The office was simply that of the Blessed Virgin's Nativity, except that a new Gospel was chosen and the word "nativitas" was changed into "desponsatio." However, a special office of the Espousals was written by the Dominican Peter Doré and approved by the same Pope, Paul III. An indult of Benedict XIII., in 1725, permitted its use throughout the States of the Church.

EUCCHARIST. The Church regards the Eucharist as a sacrament and also as a sacrifice. Considered as a sacrament, the Eucharist is the true body and blood of Christ under the appearance of bread and wine.

A sacrifice is the oblation of a sensible thing made to God through a lawful minister by a real change in the thing offered, to testify God's absolute authority over us and our entire dependence on Him.

The above is included in the sacrifice of the Eucharist. There is the oblation of a sensible thing—viz. of the body and blood of Christ under the appearances of bread and wine. The oblation is made by a lawful minister—viz. by Christ Him-

self acting through lawful priests, who are His representatives. There is a mystical destruction of the victim, for Christ presents Himself on the altar "as in a state of death, because He is deprived of those functions of natural life which He exercised on earth, and because He is there with the signs of death through the mystical separation between body and blood" caused by the words of consecration. There is the protestation of God's supreme dominion, for the Mass is and can be offered to God alone. Moreover, it fulfils the form and ends of sacrifice. Like the holocausts, it offers homage to God; like the sin-offerings, it propitiates Him by the very fact that it is an oblation of Christ, the victim for our sins. Like the peace-offerings, it pleads for grace, for we offer here the victim of our peace. In this sacrifice of thanksgiving we offer God the most excellent gift He has bestowed on us—namely, the Son in whom he is well pleased. Then, the sacrifice of the altar is one with that of the cross. True, no blood is shed on the altar, nor does Christ die any more, so that it is by the sacrifice of the cross, not of the Mass, that we were redeemed from sin and its penalties. But on the cross and altar we have the same victim and the same priest, and therefore, in the words of the Council of Trent, the sacri-

fice of the Mass, though a commemoration, is "not a mere commemoration of the sacrifice on the cross." It is truly "propitiatory" and may be offered for the living and dead, for sins and penalties, for satisfaction and other needs, spiritual and temporal. "Moved," says the same council, "by the oblation of this sacrifice, the Lord, granting grace and the gift of repentance, forgives crime and sins, even if they be great," and in another place, that it is the most efficacious means of helping the souls in Purgatory. The Mass is offered for the salvation of the living and of the dead who still suffer in the state of purgation. It is necessary that the priest should communicate in every Mass which he celebrates, for consumption of the species forms an integral part of the sacrifice, but it is not necessary that anyone else should do so.

EVANGELISTS. The authors of the four gospels, Matthew, Mark, Luke and John.

EXAMINATION OF CONSCIENCE.

It is necessary to ascertain the nature of the disease before remedies can be applied; and in the moral and spiritual life persons have to search their conscience in order to ascertain their past and present sins, that they may confess them to God, repent, and be forgiven, and take precautions against future falls. Spiritual

writers recommend that this examination should be made at least every evening; in order to ascertain and to repent of the sins committed that day. Such examination is a matter of absolute necessity before approaching the sacrament of penance. The penitent must try, with such reasonable care as he would use in any other matter of grave importance, to ascertain at least all the mortal sins he has committed since his last confession; otherwise he is incapable of absolution.

EXCOMMUNICATION. An ecclesiastical censure by which a Christian is separated from the communion of the Church.

EXERCISES, SPIRITUAL. A name given by St. Ignatius of Loyola to a series of meditations on the truths of religion, accompanied by examination of conscience and considerations respecting present or future duty in the choice of a new state of life.

EXORCISM. The prayers used to drive out the devil from possessed persons.

EXPOSITION OF THE BLESSED SACRAMENT. The Church has adored Christ in the Eucharist ever since that great sacrament was instituted, but it is only in times comparatively modern that the most Holy Sacrament has been pub-

licly exposed for the veneration of the faithful.

The procession of the Blessed Sacrament on Corpus Christi was probably introduced some time after the institution of the feast, under Pope John XXII., who died in 1333. We cannot be sure that even then the Blessed Sacrament was exposed, for the earliest vessels in which it was carried seem to have hidden it completely from view. However, Thiers found in a vellum Missal dated 1373 a miniature portrait of a bishop carrying the Host in procession, the monstrance in which it is borne having sides partly of glass. We may thus reasonably conclude that in the fourteenth century the Host was exposed at least on Corpus Christi. In the sixteenth century it became common to expose the Host at other times—on occasions, e. g., of public distress—and generally the Blessed Sacrament was exposed for forty continuous hours. This devotion is still familiar to Catholics throughout the world as the usual form for the more solemn exposition of the Blessed Sacrament. The Host after High Mass (the Mass of Exposition) is placed on a throne above the altar in the monstrance. Persons are appointed to relieve each other night and day in watching and praying before it. On the second day a Mass “for peace” is

sung, and on the third the Host is again placed in the tabernacle after a High Mass (that of Deposition).

EXTREME UNCTION may be defined as a sacrament in which the sick in danger of death are anointed by a priest for the health of soul and body, the anointing being accompanied by a set form of prayers.

F

FABRIO. A church—that is, a building set apart for the public divine worship of the faithful and can only be erected with the approval of the bishop of the diocese.

FAITH. An act of divine faith is the undoubting assent given to revealed truths, not because of the evidence which can be produced for them, but simply because they are revealed by God. Thus the truths which faith accepts are not evident in themselves, or if evident, as is the case with the truths of natural religion, are not accepted with divine faith, because so evident.

Divine faith excludes all doubt. So much is implied in the very word, for nobody would say that we put faith in a man's statement if we doubted its truth; and the faith required in the New Testament is clearly incompatible with doubt. "I know," St. Paul says, "in whom I

have believed, and I am certain'' (2 Timothy i. 12).

FALDSTOOL. A seat which can easily be moved, and which is used by bishops and other prelates in the sanctuary when they do not occupy the throne.

FAST. Theologians distinguish the natural from the ecclesiastical fast. The former consists in total abstinence from food and drink, and is required of those who are about to communicate; the latter imposes limits both on the kind and quantity of our food.

FATHERS OF THE CHURCH denotes those writers whose orthodoxy was unimpeachable, whose works are of signal excellence or value, and whose sanctity was eminent and recognized by the Church.

FEAR OF GOD. Servile fear is such as a slave might have for his master, and it looks to the punishments which God inflicts. Filial fear is the fear of the child; it consists in dread of offending God who is worthy of all love, and of being separated from Him by sin.

FEASTS OF THE CHURCH. Days on which the Church joyfully commemorates particular mysteries of the Christian religion or the glory of her saints.

FERIA. A name given the ecclesiastical calendar to all days of the week except Saturday and Sunday. The first Chris-

tians called Easter Monday, not the first day after Easter Sunday, but the second feria or feast-day; and as every Sunday is a lesser Easter, the practice prevailed of calling each Monday "*feria secunda*," each Tuesday, "*feria tertia*," and so on.

FLECTAMUS GENUA ("Let us bend our knees"). Words used by the deacon before the collects in the office of Good Friday and in certain Masses. The subdeacon immediately afterwards says "*Levate*" ("rise," literally "raise them up,") and the ministers at the altar do so, having knelt on one knee for a second.

FORUM ECCLESIASTICUM. The tribunals of the Church are of two kinds, internal and external. The internal forum is the tribunal established in the sacrament of penance, where the coercive power is the Holy Ghost acting on the conscience, the penitent is his own accuser, and the confessor, guided by Moral Theology remits or retains sin, exacts satisfaction, and directs restitution, according to the circumstances of each case.

Under the name of external forum is included every exercise of ecclesiastical jurisdiction external to the tribunal of penance. The judicial office in the external forum belongs to bishops in their respective dioceses, metropolitans in the cases assigned to them by the canons, and

supremely and universally to the Holy See.

FRANCISCANS. This order takes its name from its founder, St. Francis of Assisi, who died in 1226. The saint had entirely separated from the world in his twenty-fifth year and embraced a life of strict poverty. He lived for several years in a cottage near Assisi, in the practice of almost continual prayer accompanied by severe bodily discipline. After several disciples had joined him, the cottage at Assisi was found too small to hold them.

About this time the Benedictines of the neighboring monastery of Soubazo gave him a small plot of ground near Assisi called Portiuncula, on which stood an abandoned church dedicated in honor of Our Lady of the Angels. Francis would not accept the land as an absolute gift, but by the tenure of rendering yearly to the Benedictines a basket of little fish, called lasche, caught in the stream that flowed hard by. From this humble site, which thus became the cradle of the order, thousands of monasteries were to be planted, missionaries were to go forth to all parts of the world to preach, toil, and in many cases suffer martyrdom for the gospel of Jesus Christ, and a vast multitude of doctors and holy prelates were to issue, by whom the purity of the

faith should be sustained, and its principles applied. The Sovereign Pontiff at that time was Innocent III. At the first interview he rejected the saint's petition. Francis humbly withdrew; but the same night the Pope dreamt that he saw a palm spring up from the ground between his feet and gradually grow till it became a great tree; at the same time an impression was borne in upon his mind that by this palm tree was designated the poor petitioner whom he had repelled the day before. The Pope ordered that search should be made for him; Francis was found, and, being brought before the Pope and the Cardinals, expounded in simple but glowing language the plan and aims of his institute. The Pope was much moved, but some of the Cardinals thought that the poverty required surpassed the strength of man. Francis betook himself to prayer, and at the next interview Innocent granted him a verbal approbation of his rule. The Pope declared that he had seen in a dream the Lateran basilica tottering to its fall, but saved by a poor despised man, who set his back against the wall and propped it up. "Truly," said he, "here is that man who, by his work and teaching will sustain the Church of Christ." The above particulars are taken from the Life of the saint by St. Bonaventure. St. Francis drew up a code of

rules which were solemnly ratified by Honorius III. in 1223.

It is difficult to realize in this twentieth century the extraordinary attraction which the example and preaching of St. Francis exercised on his contemporaries. Long before the confirmation by Honorius III., the Friars Minor (such was the name which the founder in his humility chose for them) had made their way into the principal countries of Europe, preaching penance and founding convents.

Francis said to his followers: "Let your behavior in the world be such that everyone who sees or hears you may praise the Heavenly Father. Preach peace to all; but have it in your hearts still more than on your lips. Give no occasion of anger or scandal to any, but by your gentleness lead all men to goodness, peace, and union. We are called to heal the wounded, and recall the erring."

So rapidly did the order increase that at the first general chapter, that called of Mats, held at the Portiuncula in 1219, upwards of five thousand friars were present.

In 1830 the number of Franciscan monasteries was estimated at fifteen hundred, containing ninety thousand friars. Hélyot states that in his time—that is,

in the beginning of the eighteenth century, long after the destruction of the houses of the order in England and other northern countries, where they were once numerous—there were, of the first and third orders, seven thousand convents, with 120,000 friars; and of the second order above nine hundred convents, with 28,000 nuns.

The order of St. Francis has given five Popes, more than fifty cardinals, and an immense number of patriarchs and bishops to the Church. The great statesman Cardinal Ximenes was a Franciscan. Among the schoolmen, St. Bonaventure the Seraphic Doctor; Duns Scotus the Subtle Doctor; Alexander of Hales the Irrefragable Doctor; and William of Ockham, were members of this order.

FRATERNAL CORRECTION. An admonition which in certain circumstances we are bound to give our neighbor in order to withdraw him from sin. The duty of so admonishing is founded on the natural law of love, which obliges us to help our neighbor in the necessities of his soul, and also on the command of Christ (Matt. xviii. 15), "If thy brother shall offend thee, go and reprove him between thee and him alone."

In order to be under such an obligation, we must be certain that the sin has

been committed; we must have reason to think that it has not been repented of, and some reasonable hope that the correction will do good. We must also have grounds for supposing that no one else who is equally fit with ourselves to give these corrections is likely to do so. The admonition must of course be given with great prudence and charity. Bishops, parish-priests, parents and superiors are more strictly bound than others to the duty of making corrections. Many causes, such as inconvenience and loss, or even bashfulness, may often excuse private persons from administering it.

FREEDOM OF WILL, says St. Thomas, consists essentially in the power of choice. We are said to be endowed with free will because we are able to accept one object, rejecting another; which acceptance we call "choice."

FRIAR. The word is a corruption of the French frère, the distinguishing title of the members of the mendicant orders.

FRONTAL. An embroidered cloth which often covers the front side of the altar. The color should vary with the feast or season, and even now Gavanti says it may be dispensed with if the altar is of costly material or fine workmanship.

G

GALLICANISM. Is a tendency to enlarge the prerogatives of a national church—in the particular case, of the church of France—and to restrict proportionately the authority of the Holy See.

GAUDETE SUNDAY. The third Sunday of Advent, so called from the first word of the Introit, Gaudete, “rejoice.”

GENERAL CONFESSION. A confession of sins committed by the penitent since baptism, so far as they can be remembered. Such a confession is of course necessary in the case of those who have made no previous confession, or whose previous confessions have been invalid. A person may reasonably desire to make such a confession in order to obtain direction when he proposes to enter on a new state of life; or, again, to acquire deeper humility and a better knowledge of himself. Hence it is common to make a general confession before first communion, ordination, or religious profession.

GENUFLECTION (the bending of the knee) is a natural sign of adoration or reverence. It is frequently used in the Ritual of the Church. Thus the faithful genuflect in passing before the tabernacle where the Blessed Sacrament is reserved; the priest repeatedly genuflects at Mass in adoration of the Blessed Eucharist, at

the mention of the Incarnation in the Creed. Genuflection is also made as a sign of profound respect before a bishop on certain occasions. A double genuflection—i. e. one on both knees—is made on entering or leaving a church where the Blessed Sacrament is exposed.

GHOST. In the Old Testament there are many allusions to necromancers, who professed to summon up the spirits of the dead; and possibly in 1 Kings xxviii. 7 we have the account of a real apparition. Many apparitions of saints after death are recorded in the history of the Church.

The theological principles on the matter are stated by St. Thomas. According to the natural course of things, no soul can leave heaven or hell, even for a time, or quit purgatory till its purification is completed. But God may permit departed souls to appear on earth for many wise reasons, that is, that the saints may help men; that the sight of lost souls may warn them; that the spirits in purgatory may obtain prayers. St. Thomas even thinks that God has communicated to the saints a permanent power of appearing on earth when they please.

GIRDLE. A cord with which the priest or other cleric binds his alb. It is the symbol of continence and self-restraint, as is said by Innocent III., and implied in the prayer which the priest about to cele-

brate Mass is directed to use while he ties the girdle round his waist.

GLOVES. A bishop's gloves are blessed and put on his hands at his consecration by the consecrator.

GNOSTICISM. It is a false knowledge which throws off the trammels of faith and ecclesiastical authority. It subjects everything to the caprice of an individual, and makes any fixed rule of faith impossible. It abandons the faith which the Church proclaims, and cavils at the simplicity of the holy teachings. It destroys the efficacy of baptism—that is, it sets at naught faith, the gift conferred in that sacrament. The Gnostic professes to impart a knowledge “greater and deeper” than the ordinary doctrine of Christians, a knowledge which forgets the limits of reason and scorns to believe what it can not understand. This knowledge, to those who were capable of it, is the means of redemption; indeed, in most of the Gnostic systems it is the one and sufficient passport to perfect bliss. It is, however, important to observe that Gnosticism is not a philosophy. True, it is as unfettered and unstable as any philosophy can be, and it addresses itself to the same kind of questions. But it keeps the semblance of Christianity, for in nearly all the Gnos-

tic systems Christ occupies a 'central place, and, as a rule, Gnosticism answers the speculative questions which it raises, not in the abstract language of metaphysics, but by the invention of an elaborate mythology. Without its Christian elements, it could not have entered into such close conflict with the Church; without its mythological garb, it would have missed the popularity which made it and makes it still dangerous.

It was in the East that Gnosticism began, and in its rudimentary form it appears very early in the history of the Church.

GOD. In the Apostles and in the Nicene Creed we begin by professing our belief in one God, creator of heaven and earth, and the Fourth Lateran Council explains more fully what we know by reason and revelation of His nature and attributes. The Vatican Council, although to a great extent it merely reiterates the Lateran definition, adds at least two important truths concerning God's relation to us and ours to Him. For, after stating that there is one true and living God, creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intellect and will and in every perfection; concerning whom, seeing that He is one, singular, altogether simple and unchangeable spiritual substance,

we must assert that He is in reality and essence distinct from the world, most blessed in Himself and from Himself, and infinitely exalted above all that is or can be thought of besides Himself, the council adds that God "by His most free counsel," constrained by no necessity of any kind, created the world, and then, in the next chapter, that we can, by the natural light of reason, and from the consideration of created things, attain a "sure" knowledge of God, who is the beginning and end of all.

GOLDEN ROSE. An ornament blessed by the Pope every year on Lætare Sunday (fourth Sunday in Lent), and sent occasionally to Catholic sovereigns, to churches and sanctuaries, to distinguished persons and to Catholic cities. Originally, it was a single flower of wrought gold, colored red; afterwards the golden petals were decked with rubies and other gems; finally, the form adopted was that of a thorny branch, with several flowers and leaves, and one principal flower at the top, all of pure gold.

GOSPEL (LITURGICAL USE OF). The practice of reading the gospels in the Mass is mentioned in all the liturgies. The Gospel was read after the Epistle and before the offertory, in order that the

catechumens might listen to the words of Christ and hear them explained.

GRACE. Definition and Divisions of Grace.—All that we receive from God—our existence, our natural powers, the good things of this life—are God's free gift and may therefore be rightly called graces or favors received from Him. Man has been created that he may see God face to face in His glory, and God, who calls him to eternal life, also furnishes the means by which it may be secured. The theologians of the Church distinguish grace from nature. Grace in its strict sense may be defined as a supernatural gift freely bestowed by God on rational creatures in order that they may attain eternal life. It is called a supernatural gift in order to distinguish it from gifts which come to us in the natural order. All grace since the Fall has been given to man on account of Christ's merits.

' Grace is divided into external and internal grace. The former term includes such external gifts as the preaching of the Gospel, the examples of Christ and the Saints, occasions of good actions, the removal of exterior temptations—in a word, all the effects of supernatural providence by which the cause of our salvation is promoted. Internal grace directly affects the understanding and the will, either inhering in the soul as a permanent qual-

ity, or merely moving and aiding the soul at the time to acts of supernatural virtue.

GRACE AT MEALS. "Whether you eat or drink," says St. Paul (1 Cor. x. 31), "or whatsoever else you do, do all to the glory of God." St. Basil says, "Let prayers be said before taking food, in meet acknowledgment of the gifts of God, both of those which He is now giving, and of those which He has put in store for the future. Let prayers be said after food, containing a return of thanks for the things given, and request for those promised."

GRADUAL. An antiphon sung after the Epistle, and so called either because it used to be sung on the altar steps, or because it was sung while the deacon ascended the steps of the ambo to sing the Gospel. It is also called "responsory," because it answers to the Epistle, or because sung antiphonally.

GREEK [SCHISMATIC] CHURCH. Under this title are included all those Christians who, being separated from the communion of the Pope, acknowledge the primacy of the Patriarch of Constantinople. At one time, as everybody knows, the Greek Churches were in full communion with the Holy See.

GUARDIAN. A person responsible in the eye of the law for the proper bringing up of children whose father is dead or in-

capable. Under the ancient discipline, a cleric could not act as guardian, lest he should be too much entangled in worldly business.

H

HEART OF JESUS (SACRED HEART). The faithful worship with supreme adoration the physical Heart of Christ, considered "not as mere flesh, but as united to the Divinity." They adore it as "the Heart of the Person of the Word to which it is inseparably united." This truth is as old as the belief in the hypostatic union, and it was solemnly defined in 431 at the Council of Ephesus. All the members of Christ united to the rest of His sacred humanity and to the Eternal Word are the object of divine worship. If it be asked further why the heart is selected as the object of special adoration, the answer is, that the real and physical heart is a natural symbol of Christ's exceeding charity, and of His interior life. Just as the Church in the middle ages turned with singular devotion to the Five Wounds as the symbol of Christ's Passion, so in these later days she bids us have recourse to His Sacred Heart, mindful of the love wherewith He loved us "even to the end."

The special and formal devotion to the

Heart of Jesus owes its origin to the Blessed Margaret Mary Alacoque, who lived in the latter part of the seventeenth century.

HEART OF MARY IMMACULATE.

The principles on which the devotion rests are the same as those which are the foundation of the Catholic devotion to the Sacred Heart. Just as Catholics worship the Sacred Heart because it is united to the Person of the Word, so they venerate the heart of Mary because united to the person of the Blessed Virgin. In each case the physical heart is taken as a natural symbol of charity and of the inner life, though of course the charity and virtues of Mary are infinitely inferior to those of her Divine Son.

HEAVEN. It is the place where God manifests His glory to the blessed, and clearly shows Himself to them. This appears from the fact that Christ has ascended to heaven in that body which He took from Mary, and that the body of Mary herself is, according to the belief of the Church, already reunited to her soul, so that she is, body and soul, with her Divine Son. Since then, the sacred humanity is not omnipresent, heaven is a definite place in which Christ and the Blessed Virgin exist, and in which the angels and blessed souls are gathered together. After the general resurrection

heaven will also be the home in which the bodies of the just will live for ever.

HELL may be defined as the place and state in which the devils and such human beings as die in enmity with God suffer eternal torment.

HERESY. The word is used to denote a philosophical sect or party, or the belief of those who of their own will choose false doctrine, either instituting sects themselves or receiving the false doctrine of sects already founded.

HIERARCHY. The word first occurs in the work of a Greek writer of the fifth century who referred to it as "administration of sacred things." A hierarchy now signifies a body of officials disposed organically in ranks and orders, each subordinate to the one above it. However, when the hierarchy is generally spoken of, what is meant is the organization of ranks and orders in the Catholic Church.

HOLY FAMILY. Our Lord, His Mother, and His foster-father, St. Joseph, together formed one family which should be the model and veneration of all Christian households.

HOLY GHOST, CONGREGATION OF THE, AND OF THE I. H. OF MARY. This congregation, as its name might suggest, arose out of the fusion into one, in 1848, of two pre-existing institutes—the Congregation of the Holy Ghost, and the

Missioners of the Immaculate Heart of Mary. The rule of the Congregation of the Holy Ghost, which had been approved by the Sovereign Pontiff, was to be retained, and the constitutions of the missionaries were for the most part incorporated in it.

The society is governed by a superior-general elected for life. Its missions are directed by bishops or vicars-apostolic chosen from its own body. All the members—fathers and brothers—consecrate themselves to God by the three simple vows of religion, at first temporary, afterwards perpetual; and they bind themselves to the congregation by their act of profession, which contains an engagement of perseverance.

HOLY PLACES. The spots rendered sacred to Christians by the birth, death, resurrection, and ascension of our Savior, as well as by events in the life of the Blessed Virgin, have been visited by pilgrims and travellers at least since the third century.

HOLY WATER. Washing with water is a natural symbol of spiritual purification. "I will pour out upon you," says God by the prophet Ezechiel, xxxvi. 25, "clean water, and you shall be clean."

Holy water is placed at the door of the church in order that the faithful may sprinkle themselves with it as they enter,

accompanying the outward rite with internal acts of sorrow and love.

HOLY WEEK. The week in which the Church commemorates Christ's death and burial, and which is spoken of by ancient writers as the Great, the Holy Week, the Week of the Holy Passion. The custom of keeping Holy Week dated from Apostolic times. In the East, Holy Week was distinguished from the rest of Lent by the extreme strictness of the fast.

HOMILY is used by ecclesiastical writers to signify a familiar discourse on Holy Scripture.

HOPE. One of the theological virtues. It may be defined as a supernatural gift of God whereby we trust that God will give us eternal life and all the means necessary thereto if we do our part.

HOST. The form and material of altar bread. Christ, the victim of expiation for our sins, is called the Host. Sacred Hosts are reserved in the tabernacle for the sick.

HUMERAL VEIL. An oblong scarf of the same material as the vestments, worn by the subdeacon at High Mass, when he holds the paten, between the Offertory and Pater Noster; by the priest when he raises the monstrance to give benediction with the Blessed Sacrament; and by priests and deacons when they remove the Blessed Sacrament from one place to an-

other, or carry it in procession. It is worn round the shoulders, and the paten, pyx, or monstrance is wrapped in it.

HYMN. In the wider and ancient sense, including Psalms and Canticles, meant originally a song of praise in honor of gods or heroes, and it had a religious character.

I

ICONOCLASTS ("Breakers of images"). A name given to the powerful party which set itself against the religious use of images, and disturbed the peace of the Church during the eighth and the former half of the ninth century.

IGNORANCE. St. Thomas distinguishes ignorance from mere nescience. The latter he explains to mean the simple absence of knowledge; the former implies absence of knowledge in one who is capable of acquiring it. He proceeds to show that ignorance may easily involve sin, since a person is bound to use all reasonable means in order that he may have the knowledge necessary for the performance of his duties. Thus all men are bound to learn, so far as they can, the general principles of religion and morals; and a man sins grievously who remains from his own negligence in the belief that a false religion is true, or that an unlaw-

ful course of action which he is pursuing is really lawful.

IMAGES. The Council of Trent states that in images there is no divinity or "virtue, on account of which they are to be worshipped."

The true use of images, now the danger of idolatry has passed away from Christian nations, admits of historical representations in art. Images, according to the Tridentine definition, are to be retained and honored, but abuses by the ignorant are to be removed. The object of images is to set Christ, His Blessed Mother, the saints and angels before our eyes, while the council adds that "the honor which is given to them is referred to the objects which they represent, so that through the images which we kiss, and before which we uncover our heads and kneel, we adore Christ and venerate the saints, whose likenesses they are."

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN. The Meaning of the doctrine.—Benedict XIV. ("De Fest." clxxxvii. seq.), quoting Frassen a Scotist theologian, distinguishes between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at

the moment when the rational soul is actually infused into the body by God. It is the passive, not the active, conception which Catholics have in view when they speak of the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin. Moreover, from the fact that Mary sprang in the common way from Adam, our first father, it follows that she was the daughter of a fallen race and incurred the "debt" or liability to contract original sin. Adam was the representative of the human race: he was put on his trial, and when he fell all his descendants fell with him, and must, unless some special mercy of God interposes, receive souls destitute of that grace in which Adam himself was created. In Mary's case, however, God's mercy did interpose. For the sake of Him who was to be born.

IMMACULATE CONCEPTION, DOGMA OF. It was defined and promulgated by Pius. IX., as a dogma of the Church on Dec. 8, 1854.

IMMUNITY. Ecclesiastical immunity is defined to be the right by which churches and other sacred places, as well

as ecclesiastical persons and their property, are free and discharged from secular functions and burdens, and from acts repugnant to the sanctity and reverence which are due to them.

IMPEDIMENT OF MARRIAGE. The contract of marriage between certain persons and in certain cases is null and void by the law of God, natural and revealed. The Church maintains that she may institute impediments which nullify the contract of marriage. The principle on which this tenet rests is a very simple one. Marriage between baptized persons, according to the Catholic doctrine, is a sacrament, and therefore this contract falls under ecclesiastical authority. Just as the State may pronounce certain moral contracts which are lawful in themselves null and void, for example, it may for the general good nullify certain engagements made by minors, so the Church may interfere as to the validity of the marriage contract. The State, on the contrary, has no power to nullify the sacrament of marriage, because it does not fall under civil jurisdiction. But where the formalities of marriage affect the public order, and the welfare of the married parties is concerned, the State may interpose.

∴ Impediments are of two kinds. They may render marriage merely unlawful, in

which case they are called "impedient"; or they may nullify it, in which case they are known as "diriment."

IMPOSITION OF HANDS in the old dispensation (Gen. xlviii. 14, Deut. xxxiv. 9) symbolized the conveyance of grace and power. The rite has been retained under the new law, and in two instances (the imposition of hands in ordination and confirmation) it has received a sacramental efficacy.

INCARNATION. Is the Catholic doctrine which gives expression to the truth that the Word took perfect human nature; that He had a human intelligence as well as a body and soul. Fathers of the Church most commonly called the Incarnation the "economy," meaning that Christ took flesh in order to provide for our salvation.

INCENSE. The mystical significations of incense are obvious. It symbolizes the zeal with which the faithful should be consumed; the odor of Christian virtue; the ascent of prayer to God (Ps. cxl. 2; Apoc. viii. 3, 4). It is used before the introit, at the gospel, offertory and elevation in High Mass; at the Magnificat in vespers; at funerals, &c.

INDULGENCE. An indulgence in the theological sense of the word is defined as a remission of the punishment

which is still due to sin after sacramental absolution, this remission being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior.

INDULT (something granted by favor). A license or permission granted by the Pope, whether to a society or to an individual, authorizing something to be done which the common law of the Church does not sanction. A familiar instance is that of the Lenten indults, by which the Pope authorizes the bishops, according to the circumstances of different countries, to dispense more or less with the rigor of the canons as to the quadragesimal fast.

INFIDEL. One who is not among the faithful of Christ. Popularly, the term is applied to all who reject Christianity as a divine revelation. In order to reject it, they must have heard of it; those, therefore, who have never heard of Christianity are not called infidels, but heathens. Heretics should not be called infidels, for they do accept the religion of Christ as divinely revealed, however erroneous or fantastic their notions as to the nature of the revelation may be.

INNOCENTS, HOLY FEAST OF. From the earliest times the Church has regarded the children whom Herod slew

in his desire to make sure of killing Christ, as Martyrs.

In the middle ages it was usual for children to keep a time of festivity in honor of the Holy Innocents, which lasted from St. Stephen's Day to the Octave of the Epiphany. The feast of children is observed in Catholic countries as "Children's Day."

INSPIRATION OF SCRIPTURE. The word "inspiration," like many other theological terms, comes to us from the Latin version of the Bible. Thus St. Paul's words, 2 Tim. iii. 16, "Every Scripture breathed by God," is rendered "*omnis Scriptura divinitus inspirata*," and again when St. Peter speaks of the prophets as "moved by the Holy Ghost," the Latin has "*spiritu sancto inspirati*." Just as God is said in Genesis ii. 7, Wisdom xv. 11, to have breathed man's soul into his body; just as in Job xxxii. 8, the "inspiration of the Almighty" is said to "give understanding," so the sacred writers are described as inspired because God breathed into them or, to drop the metaphor, suggested the thoughts which they wrote down. Inspiration, therefore, may be defined as a supernatural impulse by which God directed the authors of the canonical books to write down certain matter predetermined by Him. Inspiration was bestowed upon the writers for

the edification of others, and like all graces it is especially attributed to God the Holy Ghost.

INSTALLATION. The actual visible establishment in the possession of an ecclesiastical dignity or benefice.

Installation, in the case of a bishop, is called enthronization; it is the solemn entry into possession of his cathedral and episcopal residence on the part of the newly consecrated bishop, who wears all his pontifical insignia on the occasion. When the bishop is consecrated in his own church, the enthronization becomes identified with the consecration; but when the latter rite has been performed in another diocese, then, "according to the ancient tradition, the bishop, dressed in the garb of a pilgrim, with his crozier in his hand, and the pastoral hat on his head, is received on arriving at the boundary of his diocese by the chapter and clergy of the cathedral city and district; by them he is escorted to some neighboring church, where, after a short prayer, he is presented with the episcopal ornaments and insignia, and then conducted in solemn procession to the sound of bells into his cathedral, where he is welcomed with the anthem *Ecce Sacerdos Magnus* and the *Te Deum*, while he takes his seat on his throne, from the raised dais of which he imparts to the assembled throng

his episcopal benediction. After this he is escorted to his palace, the cross being borne before him."

INTERDICT. It is an ecclesiastical censure, by which persons are debarred from the use of certain sacraments, from all the divine offices, and from Christian burial.

Interdicts are divided into local, personal, and mixed. In the first kind a place is interdicted, so that no divine office may be celebrated or heard in it, either by the inhabitants or by strangers. By the second kind persons are interdicted, so as to be debarred from using the sacraments or exercising the functions prohibited in whatever place they may be. By the mixed kind both place and persons are directly interdicted that is a city and its inhabitants. Again, each of the first two kinds may be either general or particular. A particular local interdict strikes a single locality that is a church; a general one comprehends many localities, being pronounced against a nation, a state, or a city. A particular personal interdict strikes a single person; a general one of the same class is extended to a number of persons that is to all the people in a state, or all the members of a university.

INVITATORIUM. (Invitatory Psalm.) The invitatory psalm, or the Ps. 94,

"Come let us rejoice before the Lord," is said at the beginning of Matins on all days except the Epiphany and the last three days of Holy Week. The invitorium has an antiphon, the whole of which is repeated six times, and the half three times, in the recitation of the psalm.

IRREGULARITY is defined as a "canonical impediment, which prevents a person from entering the ranks of the clergy, from rising to a higher order, or from exercising the order which he has received."

J

JESUITS. St. Ignatius Loyola, born in 1491, of a noble family in Biscay, and trained to the military profession, received a severe wound in the leg while defending Pampeluna against the French in 1521. When he had sufficiently recovered, he broke with his former life, embraced poverty and retirement. The thought came frequently to his mind of founding an order, which should support, by example, preaching, and education, the cause of the Gospel and Catholic truth, and carry the light of Christ to the heathen. But to carry out all this, he must become a priest. While a student in the University of Paris he made the acquaint-

ance of a number of remarkable men, chiefly Spaniards, with whom being made one in heart and spirit, he understood that it was now possible to carry out the project which he had long cherished. He conducted them first through the "Spiritual Exercises," which he had composed at Manresa. On the feast of the Assumption, in 1534, in the church of Montmartre at Paris, Ignatius and his companions, Francis Xavier, James Laynez, Alphonsus Salmeron, Nicholas Bobadilla—Spaniards; Simon Rodriguez, a Portuguese; and Peter Fabor, a Savoyard, after they had all received communion from Father Peter Faber, who was then the only priest among them, pronounced the vow which constituted the order. It was, to renounce the world, to go to preach the gospel in Palestine, or, if they could not go thither within a year after they had finished their studies, to offer themselves to the Holy Father to be employed in the service of God in what manner he should judge best.

Preaching, spiritual exercises, works of charity, teaching the catechism, and hearing confessions, were to be their employments.

The Society was confirmed by Pope Paul III. in a bull dated Sept. 27, 1540, and at the election of a general, Ignatius was unanimously nominated and elected.

A complete abandonment to the will of the Superior was to be the great feature of the order. The "Company of Jesus" has prospered since its foundation. It consists of six grades; novices, scholastics, temporal coadjutors, spiritual coadjutors, the professed of three vows and the professed of four vows. The members are distributed into novitiates, colleges, professed houses and missions.

The head of the society, known as the general, is elected for life. The society is divided in provinces, the superior of each province is the provincial. The motto A. M. D. G., are the initial letters of the latin words Ad Majorem Dei Gloriam. Many saints of the church, confessors and martyrs, were members of the society of Jesus. The number of members of this great order is rated at 12,000.

JESUS. The name means not, as is often said, "Savior" or "God the Savior," but "the Lord [that is Jehova] is help or salvation."

JOSEPH, ST., was the true husband of Mary, and as such her head. St. Joseph occupies a place of his own in the devotion of modern Catholics such as is given to no other saint. The devotion to St. Joseph is a striking instance of Catholic usage, modern in itself and yet based on most ancient and Scriptural principles.

In consequence of his authority and his

provident care, he is honored with the title of the "Father" of Christ (Luke ii. 48), although of course Christ had no man for His father in the proper sense of the word. To have been chosen by God Himself as the husband of the Virgin Mother and the foster-father of our Lord—these surely are solid grounds for a singular devotion to St. Joseph.

JUBILEE. The year of jubilee was an institution of the Levitical Law.

The Church of Christ has adopted the term "jubilee" from the Jewish Church, and proclaims from time to time a "year of remission"—from the penal consequences of sin: she offers to her children, if they repent and make their peace with God and perform certain pious works, a plenary indulgence, and during this year she empowers even ordinary confessors to absolve from many reserved cases and censures, from vows, &c., &c. An ordinary jubilee occurs at Rome every twenty-fifth year, lasts from Christmas to Christmas, and is extended in the following year to the rest of the Church. An extraordinary jubilee is granted at any time, either to the whole Church or to particular countries or cities, and not necessarily, or even usually, for a whole year. ● If the jubilee, whether ordinary or extraordinary, be granted to the faithful generally, the conditions for gaining

it usually are to fast for three days—viz. on a Wednesday, Friday, and Saturday; to visit certain churches, and pray according to the intention of the Pope, to give alms, to confess and communicate.

JUDGMENT, GENERAL. Christ will judge all men and angels together at the last day as taught with such clearness and iteration in the New Testament and in all the Creeds. General judgment is intended to manifest before all intelligent creatures the justice of God, to exhibit Christ in his majesty before their eyes, to glorify the just, and to put the wicked to open shame.

JUDGMENT, PARTICULAR, happens when the soul departs this life and goes before the judgment-seat of God, where a most just inquiry is made into all that he has ever done, said, or thought. This is called judgment.

JURISDICTION IN THE CHURCH. Jurisdiction is the power of those who have public authority over others for their rule and government.

JUSTICE, implies a certain rectitude of order, even in the interior disposition of a man, inasmuch, namely, as the highest part of man is subjected to God and the inferior powers of the soul are subjected to that which is supreme, viz. to reason.

JUSTIFICATION. It begins with the

grace of God which touches a sinner's heart and calls him to repentance. This grace cannot be merited; it proceeds solely from the love and mercy of God. It is, however, in man's power to reject or to receive the inspiration from above; it is in his power to turn to God and to virtue or to persevere in sin. And grace does not constrain but assists the free-will of the creature. So assisted, the sinner is disposed or prepared and adapted for justification; he believes in the revelation and promises of God, especially in the truth "that a sinner is justified by God's grace, through the redemption which is in Christ Jesus"; he fears the justice, hopes in the mercy, of God, trusts that God will be merciful to him for Christ's sake, begins "to love God as the fountain of all justice, hates and detests his sins." "This disposition or preparation is followed by justification itself, which justification consists, not in the mere remission of sins, but in the sanctification and renewal of the inner man by the voluntary reception of [God's] grace and gifts, whence a man becomes just instead of unjust, a friend instead of a foe, and so an heir according to hope of eternal life." . . . "By the merit of the most holy Passion through the Holy Spirit the charity of God is shed abroad in the hearts of those who are justified."

K

KISS. Kiss of Peace.—Among Jews (Gen. xxxiii. 4, 2 Kings xiv. 33, Job xxxi. 27) and heathen the kiss was used much more frequently than among ourselves as a mere sign of good will and charity. The kiss of peace was given at Mass from the earliest times. To kiss the altar is a mark of reverence to the place on which the Blessed Eucharist is offered. The priest does so repeatedly in the Mass. So the celebrant at Mass signifies his love for the teaching of Christ by kissing the Gospel.

L

LABARUM. The banner of the cross, used by Constantine in his campaigns.

LADY-DAY. The feast of the Annunciation, March 25th.

LAETARE SUNDAY. The fourth Sunday in Lent, so called from the first word in the antiphon of the introit, "Rejoice, O Jerusalem, and gather together, all ye who love her," &c. This day is also known as Mid-Lent or Refreshment Sunday. On that one Sunday in Lent the altar is decked with flowers, the organ is played, and at the principal Mass rose-colored vestments are worn instead of violet ones.

LAMPS have been from very early times used in Christian churches, and have had a sacred character attributed to them. Thus the fourth Apostolic Canon forbids anything to be offered at the altar except "oil for the lamp, and incense at the time of the holy oblation."

LANGUAGE OF THE CHURCH. This title is used for want of a better to denote the Church's practice of celebrating Mass, administering the sacraments, and generally of performing her more solemn services in dead languages. For the Church cannot be said to use, or even to prefer, any one language. She requires some of her clergy to use Greek, Syriac, Coptic, Armenian, Slavonic, in Mass, just as strictly as she requires others to employ Latin.

LAST THINGS. The four last things are generally said to be Death, Judgment, Heaven, Hell. These are not all, but the most important, things which happen to men as they leave and after they leave this world.

LATERAN CHURCH AND COUNCILS. The family of the Plautii Laterani had a magnificent house on the Cœlian hill. This house, or a house on the same site, was known as the Lateran palace. Close to it is the Church of "the Savior," known as the Basilica Constantiniana, and also—because the Emperor

Constantine built a Baptistery there, and Baptisteries are associated with St. John Baptist—as the Church of St. John Lateran. It is the chief or Cathedral Church of Rome, and there the “Stations” are held on many solemn days. In this church, besides an important council in 649 against the Monothelites, five general councils have been held.

LATRIA, in itself simply means “service,” whether rendered to God or man; but the usage of the Church has made it a technical term for that supreme worship which can lawfully be offered to God alone.

LAVABO. The first word of verse 6 of Ps. xxv., which the priest recites while the acolytes pour water on his hands shortly before the Canon of the Mass. The rite indicates the perfect purity of heart with which the priest should celebrate those holy mysteries.

LAY BROTHERS AND SISTERS. Persons who take the habit and vows of religion, but are employed mostly in manual labor, and are exempt therefore from the duties of choir, when they exist, or from the studies, &c., incumbent on the other members of religious orders, where there is no choir.

LAYMAN. One of the people as distinguished from the Clergy.

LAZARISTS. This is the popular

name for the "Congregation of the Priests of the Mission," founded by St. Vincent of Paul in 1624, and established a few years later in the College of St. Lazare at Paris.

The congregation was confirmed by a bull of Pope Urban VIII. in 1632 and its object was the sanctification of its members, the work of the missions and the training of the Clergy. St. Vincent, aided by several priests who had for many years been associated with him in preaching in the country districts and looking after the poor, the orphans and waifs abandoned by their parents or guardians, was invited in 1632 by the Archbishop of Paris to take up his abode in the College of St. Lazare. At present the congregation has missions in nearly every land.

LEAGUE OF THE CROSS. The Catholic Total Abstinence League of the Cross was founded in 1873, for the purpose of uniting Catholics in a holy warfare against intemperance, and of thereby raising the religious, social, and domestic state of our Catholic people. "Total abstinence from intoxicating drinks is for all persons the surest safeguard, and for vast numbers the only safeguard, from intemperance. Those, therefore, who abstain from intoxicating drinks for the sake of Christian prudence towards them-

selves, or of Christian charity towards others, by so doing please Almighty God." The fundamental rules of the League are:—

1. The pledge is of total abstinence, and is taken without limit as to time.

2. Only Catholics can become members of the League.

3. All members, after they have joined the League, must live as good, practical Catholics.

4. No one who is not a practical Catholic can, as long as he fails to practice his religion, hold any office in the League. ●

The form of the pledge is: "I promise to you, Rev. Father, and to the League of the Holy Cross, by the help of God's grace, to abstain from all intoxicating drinks." To this is usually added: "And I also promise to be faithful in the practices of my holy religion." The pledge is not an oath or a vow, and is not of itself binding under sin. But it would be a sin for those to break the pledge who know that they would thereby expose themselves to the danger of intemperance. Many indulgences have been granted to members by the Holy See.

LECTOR. A cleric, in minor orders.

LEGATE. Among the Romans legati were either ambassadors, or officers, of high rank appointed with the sanction of the senate to assist a dictator, consul,

or proconsul in the performance of his duties, military or civil. In modern acceptance the term is confined to ecclesiastics representing the Holy See and armed with its authority. Legates are of three kinds—legates *a latere*, emissaries or nuncios (*legati missi*, *nuntii*, *internuntii*), and legates by virtue of their office (*legati nati*). The dignity of a legate *a latere* is, and has long been, confined to cardinals, though in former times it was not so: e. g. Pandulf, the legate sent by Innocent III. to receive the submission of King John, was only a sub-deacon. Legates *a latere* are either ordinary or extraordinary: the first govern provinces belonging to the Ecclesiastical State—such as were (before 1860) the Romagna and the Marche of Ancona—in the Pope's name; the second class are deputed to visit foreign Courts on extraordinary occasions, such as a negotiation for a peace, or arrangements for a general council, &c. *Legati missi* correspond to the ambassadors and ministers maintained by secular States at foreign capitals. Formerly they were called *apocrisarii*: now, nuncios or internuncios—the latter being of inferior rank. *Legati nati* are, or were, archbishops to whose sees by an ancient Papal concession the legatine authority was permanently attached.

LEGEND, THE GOLDEN. By this

name is known the earliest collection made in the West of the Lives of Saints, as the work of Metaphrastes was the earliest Greek collection of the same kind.

LENT. A fast of forty days preceding Easter, kept, after the example of Moses, Elias, and, above all, of Christ Himself, in order to prepare the faithful for the Easter feast, and also of course on account of the general advantages to be derived from a long period of penance.

LIBERA ME. A responsory sung by the choir after the Mass of the dead and before the absolution of the corpse.

LIMBO. The Latin word Limbo was used in the middle ages for that place in which the just who died before Christ were detained till our Lord's resurrection from the dead.

LITANIES. A form of united prayer by alternate sentences, in which the clergy lead and the people respond: usually of a penitential character. A lityny may thus be distinguished from other modern devotions, such as that of the Stations, in which, with much that is alternate, there is also much that is not. There are four forms of litany recognized by the Church as suitable for use in public worship; viz., the Litany of the Saints, that of the Blessed Virgin (usually called the Litany of Loreto), that of the Most Holy Name

of Jesus, and that of the Sacred Heart.

LITTLE OFFICE OF THE BLESSED VIRGIN. It consists of psalms, lessons, and hymns in honor of the Blessed Virgin, arranged in seven hours like the Breviary office, but much shorter. It is not influenced by the course of the Church year, except that the Alleluia is omitted in Lent, and that a change is made in the office from Advent to the Purification.

LITURGY. The word means a public service. In the fourth century the use of the word liturgy for priestly ministrations was fully recognized and ceremonies were adopted and approved. From that date down at least to the sixth century it was used for any solemn service (that is evening prayer, baptism, &c.), but especially for the Eucharistic service.

LORETO is the famous Santa Casa, or Holy House, which tradition asserts to be the very same building in which the Blessed Virgin Mary dwelt at Nazareth, where she heard the message of the archangel, and where the Holy Family resided during the childhood and hidden life of our Lord.

LOW SUNDAY. The first Sunday after Easter.

The name Low Sunday emphasizes the contrast between the great Easter solemn-

nity and the Sunday which ends the octave.

LUNETTE. A circular crystal case, fitting into an aperture in the monstrance, in which the Blessed Sacrament is placed for exposition.

M

MADONNA ["My Lady"]. A name given to representations of the Blessed Virgin in art, and occasionally used as an invocation in devotions to her.

MAJOR ORDERS. The superior ranks of the sacred ministry—that is, priests, deacons, and subdeacons—are said to have major orders.

MANTELLETTA. A vestment made of silk or woollen stuff, open but fastened in front, reaching almost to the knees, without sleeves but with openings for the arms and with a low collar around the neck. It is worn by cardinals, bishops, abbots, and the prelates of the Roman Court, as well as by others to whom the privilege is granted by the Pope. It is used to cover the rochet, so that bishops wear it only when they are out of their dioceses, the uncovered rochet being the sign of jurisdiction.

MARIST FATHERS. This religious order was founded early in the present century by the Very Reverend Father

Colin, who was born on August 7, 1790, in the diocese of Lyons.

From the beginning the Society of Mary devoted itself to the foreign missions.

MARRIAGE. Marriage is a natural contract between man and woman, which Christ has raised to the dignity of a sacrament.

MARTYR. A witness for Christ. In early times this title was given generally to those who were distinguished witnesses for Christ, then to those who suffered for Him; lastly, after the middle of the third century, the title was restricted to those who actually died for Him.

MARTYROLOGY. A list of martyrs and other saints, and the mysteries commemorated on each day of the year, with brief notices of the life and death of the former.

MARY, the daughter of Joachim and Anne, received the highest dignity possible to a mere creature. She was not merely the passive instrument of the Incarnation. By the free use of her own will she co-operated in our salvation, and was associated with her divine Son. She was not indeed the mother of the Godhead, but she was the mother of God, for the simple reason that Christ her Son was God and man in one Person. True, her Son did not take his divine nature from

her, any more than a son who is mere man receives his soul from his mother. The soul is infused by God, but as body and soul are united in one human person, we reasonably speak of a woman as the mother of her son, not merely as the mother of a human body. And granting this, it is strange that sincere Christians should stumble on the language in which the Church speaks of Mary. She is exalted above the angels, for surely God's mother is nearer to Him than the angels who stand before the throne. From her Christ took the blood He was to shed for her and for us all. Moreover, whereas the two great dignities of virginity and maternity are, according to God's ordinary law, incompatible, in Mary's case they were united. Joseph "took unto him his wife, and he knew her not until she brought forth her first-born son: and he called his name Jesus" (Matt. i. 24, 25).

MARY, FEASTS OF. At present, the number of her principal feasts are twenty.

MASS. From the word "Missa," and comes from "mittere," "to send," and designates the sacrifice of the Altar.

MEDIATOR. Christ was the "one mediator between God and man," and it is plain that St. Paul vindicates this office as one proper to Christ alone, for the

passage runs: "There is one God, one mediator also between God and men, a man Christ Jesus, who gave Himself also a ransom for all," &c.

MEDITATION AND MENTAL PRAYER. Meditation may be defined as the application of the three powers of the soul to prayer—the memory proposing a religious or moral truth, the understanding considering this truth in its application to the individual who meditates, while the will forms practical resolutions and desires grace to keep them. It is distinguished from vocal prayer, because in meditation no words are spoken but all attention is given to the contemplation of the truths under consideration. St. Ignatius of Loyola was the first who reduced the rules of meditation to system, and contributed to the spread of meditation at a regular hour and for a fixed space of time.

MERCY, SPIRITUAL AND CORPORAL WORKS OF. The Seven Works of Corporal Mercy are, to feed the hungry, give drink to the thirsty, clothe the naked, visit prisoners, visit the sick, harbor strangers, bury the dead (Matt. xxv. 35, 36; Tob. xii. 12); of Spiritual Mercy, to convert sinners, instruct the ignorant, counsel the doubtful, console the afflicted, bear wrongs patiently, forgive injuries, pray for the living and the dead.

MERIT, in its theological sense, is a quality which belongs to the moral actions of free and responsible agents and makes these actions worthy of reward. Merit implies a real proportion between the work done and the reward given. Thus, a man who labors well deserves, or merits, his wages. To put it in another way, a man who merits can claim his reward as a matter of justice, but one who has been promised a reward out of all proportion to the work done may appeal to the fidelity and kindness, but not, strictly speaking, to the justice of the donor. In order to merit, a man must be free, since he cannot claim reward for a service which he has no power to withhold, and which, therefore, is not his to give; what he does must, obviously, be good; it must be done in the service of the person who is to confer the reward, and the latter must have agreed to accept the work done and to reward it, since nobody is bound to pay for work, however excellent, which he does not want.

METROPOLITAN. The prelate of the most important city (metropolis) in the province or country.

MINOR ORDERS. The inferior ranks of the sacred ministry—door-keepers, lecturers, exorcists, and acolytes—are said to be in minor orders.

MIRACLES. The Latin word *miraculum* means something wonderful—not necessarily supernatural. In the theology of the Church the word miracle is used commonly of events so wonderful that they cannot be accounted for by natural causes.

Miracles are called “signs,” “marvels,” “prodigies,” “wonders,” and are a token of God’s presence, and they confirm the mission and the teaching of those who deliver a message in God’s name. They are often described as “powers,” inasmuch as they exhibit God’s powers. They are evidences that new powers have entered our world and are working thus for the good of mankind. Christ’s miracles are often called his “works,” as if the form of working to be looked for from Him in whom the “fulness of the Godhead dwelt bodily.” They were the characteristic works of Him who came to free us from the bondage of Nature, to be our life, to overcome death, to lead us, first to a worthier and more unselfish life, and then to a better world in which sorrow and death shall be no more. They are the first-fruits of his power; the pledges of that mighty working by which, one day, He will subject all things to Himself and make all things new.

From a different point of view, then,

the same event is a "prodigy," a "sign," and a "power"; each word presenting it under a distinct and instructive aspect.

We cannot pretend to consider here, in full, the objections made to the possibility of miracles, but can only give in brief the teaching of Catholic theologians, and particularly of St. Thomas, on the matter. The latter defines a miracle as an effect which "is beyond the order (or laws) of the whole of created nature."

The definition given makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God. Usually, He works according to natural laws, and this for our good, since we should be unable to control natural agents and to make them serve us, unless we could count on the effects known causes will produce. But God is necessarily free; He is not subject to natural laws, and He may, for wise reasons, make created things the instruments of effects which are beyond their natural capacity. A miracle is not an effect without a cause; on the contrary, it is a miracle because produced by God, the First Cause. It is not a capricious exercise of power. The same God who operates usually, and for wise ends, according to the laws which He has implanted in Nature, may on occasion, and for ends

equally wise, produce effects which transcend these laws.

MISSAL. The book which contains the complete service for Mass throughout the year.

MISSION. Mission is inseparably connected with jurisdiction, so that he who is validly sent exercises a lawful jurisdiction in the place to which, and over the persons to, whom, he is sent; and, on the other hand, any person exercising a lawful jurisdiction must be held to have received a true mission. Mission precedes jurisdiction in the order of thought, but is coincident with it in practice.

• A priest having the care of souls within a certain district must be sent to that district by the bishop, who has the general charge of all the souls within his diocese; he cannot appoint himself to it. "How shall they preach unless they be sent?" In a regular parish there may be more priests than one engaged in ministerial functions, but one alone has the responsibility, of the souls within it. He has ordinary, not delegated faculties; other priests ministering within his parish have not ordinary faculties.

MISSIONS, POPULAR. To quicken faith and piety among Christians whom their life in the world has made tepid and careless, is for the pastors of the Church, an object of no less solicitude

than to convert the heathen. In substance, mission-preaching has been employed in every age of the Church; it was applied with extraordinary fruit by St. Francis and St. Dominic; but its reduction to a system has been the work of comparatively recent times, and was commenced by St. Vincent of Paul, when (1617) he preached his first mission to the peasants of Folleville. The Jesuits, Redemptorists, Passionists, Paulists, Dominicans, Carmelites, Augustinians and other orders have applied themselves with special earnestness to this branch of pastoral work.

MITRE. A head-dress worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics.

MIXED MARRIAGES are marriages between persons of different religions. A marriage between a baptized and unbaptized person is null and void; one between a Catholic and a person of another communion is valid, but, unless a dispensation has been obtained from the Pope or his delegate, unlawful.

MONK. In the middle of the third century the persecution of Decius caused many fervent Christians to leave the cities and flee into the deserts, there to find that freedom in the divine service which human laws denied them. For a long time they lived apart, each in his

own cell, supporting themselves by daily labor. The anchorites or hermits were those who specially desired solitude; of these St. Paul was the founder. St. Anthony, whose life embraces more than a hundred years (250-356), chose for a time absolute solitude, but in his later years he allowed a number of disciples to gather round him, who, though living each apart, were eager to profit by the depth and wisdom of his advice, and ready to practice whatever rules he might impose. Thus St. Anthony was the founder of Monachism, although the cœnobitic life, which has been a characteristic of nearly all the monks of later times, had not yet appeared. Of this, St. Pachomius is regarded as the originator, who, about A. D. 315, built monasteries in the Thebaid.

MONSTRANCE. From the Latin *monstrare*, "to show;" the vessel in which the Blessed Sacrament is exposed at Benediction or carried in procession. It has a large stem and base like a chalice, and the upper portion is generally fashioned to represent rays issuing from the host as a central sun.

MORAL THEOLOGY is the science of the laws which regulate duty. It is distinguished from moral philosophy or ethics, which is concerned with the principles of right and wrong, and with their applica-

tion, so far only as they can be discovered from the light of nature; whereas moral theology estimates the moral character of actions by their conformity, or want of conformity, not only to the natural standard of ethics, but also to the Christian revelation and positive law of the Church. It is different from dogmatic theology, which investigates the truths of revelation and positive law of the Church, and the conclusions which may be drawn from them; moral theology, on the other hand, looks primarily to duty and practice, not to speculative truth; it considers faith as a moral obligation, and the truths of faith as principles of conduct.

MOZZETTA. A short vestment, quite open in front, which can, however, be buttoned over the breast, covering the shoulders, and with a little hood behind. It is worn by the Pope, by cardinals, bishops, abbots, and others who do so by custom or Papal privilege.

MYSTICAL SENSE OF SCRIPTURE.

In the historical or literal sense words signify things; but sometimes God ordained that the things signified by the words should signify other things, and so we get the mystical or spiritual sense. St. Paul, for example, tells us in the Epistle to the Galatians that Ismael and Isaac were types of Jewish bondage and Christian liberty. The mystical sense is

subdivided into the allegorical, where the things of the old signify the mysteries of the new law, the moral where they signify moral precepts, the anagogical where they signify future glory.

MYSTICAL THEOLOGY. One of the subdivisions of theology classed under the more general division of Moral Theology. It is sometimes identified with Ascetical Theology, but it seems more proper to confine its definition in such a way as to distinguish it precisely by its specific name of "Mystical," from that which is more properly called "Ascetical." According to this stricter definition it is described as comprising two parts—viz. the doctrinal and the experimental. The experimental is defined as "a pure knowledge of God which the soul ordinarily receives in a luminous darkness or obscure light of sublime contemplation, together with an experimental love so intimate that the soul, losing itself altogether, is united to God and transformed into Him." This is called Theology because it contains acts proximately referred to God as their object. Mystical because acquired by a secret operation known only to God and the recipient of His Divine favors; and experimental, because it is only by personal spiritual experience that such a knowledge of God can be gained.

N

NATIVITY OF THE BLESSED VIRGIN. Nothing is known about the place, date, or circumstances of the Blessed Virgin's birth. Joachim and Anne are known to have been her parents, and this knowledge comes from the earliest authority, which is the "Protevangelium Jacobi," an apocryphal Gospel of early date. It is recognized by St. John of Damascus and James, bishop of Edessa, while the "Liber Pontificalis," mentions in the life of Pope Leo III. that he had the history of St. Joachim and St. Anne painted in the Basilica of St. Paul. The feast of St. Anne on July 26, which is mentioned in the Roman and other Martyrologies, was sanctioned for the whole Church by Gregory XIII. in 1584. Leo XIII. raised both feasts (St. Joachim and St. Anne) to be doubles of the second class.

NAVE. That portion of the church reserved for the laity.

NECROLOGY. A book containing the names of the dead, especially of bishops who had built the church to which the necrology belonged, of benefactors, friends, &c., that they might be prayed for.

NEOPHYTE. The term was applied in

the primitive Church to converts newly baptized.

NOVENA. A devotion covering a period of nine days before the Feasts of our Lord, the B. V. M., and Patron Saints.

NOVICE. The name of "novice" is given to those persons, whether men or women, and whatever their age may be, who have entered some religious house and desire to embrace its rule.

NUN. A nun is a maid or widow who has consecrated herself to God by the three vows of poverty, chastity, and obedience, and bound herself to live in a convent under a certain rule.

NUNCIO. A permanent official representative at some foreign court. The diplomatic agents of the Pope are of three classes: nuncios, inter-nuncios, and apostolic delegates.



OATH. The calling on God to witness that the statement made is true or to make the fulfillment of a promise bind under a more solemn obligation.

OBLATE, FATHERS. This is a congregation of secular priests, who "offer" themselves to the bishop, to be employed by him in any part of the diocese he may choose, and upon any work which he may commit to them. St. Charles Borromeo,

archbishop of Milan, having found in his large diocese, parts of which were greatly neglected or totally abandoned, the need of a band of zealous self-sacrificing laborers, who would be ready to go and do at once whatever he commanded them to do, founded this congregation of "Oblates of the Blessed Virgin and St. Ambrose" in 1578. He established them in the church and presbytery of the Holy Sepulchre at Milan. Dividing the congregation into six "assemblies," he directed that two of these should always remain in the community house in the city, while the four others were at work in other parts of the diocese.

OCTAVE. The Church celebrates certain feasts till the eighth or octave day. The number eight is supposed to represent perfection, for the seven days of the week are taken as figures of the ages of the world, and the eighth of the eternal rest which is to follow them.

OFFERTORY. An antiphon which used to be sung by the choir while the faithful made their offerings of bread and wine for the Mass, and for the support of the clergy. The Offertory is said immediately after the Creed.

OILS, HOLY. There are three holy oils, consecrated by the bishops on Holy Thursday, and received from him by the priests who have charge of parishes and districts.

The oil of catechumens, used in blessing fonts, in baptism, consecration of churches, of altars whether fixed or portable, ordination of priests, blessing and coronation of kings and queens.

Chrism, used in blessing the font, in baptism and confirmation, consecration of a bishop, of paten and chalice, and in the blessing of bells.

Oil of the sick, used in Extreme Unction and the blessing of bells.

OLD CATHOLICS. A name assumed by certain priests and lay-people in Germany who protested against the Vatican definition of Papal infallibility, and formed themselves into a separate body.

OPUS OPERATUM. A word used by the early theologians and adopted by the Council of Trent to express the nature of the effects which the sacraments produce.

ORATE, FRATRES, &c. So the address begins in which, after the Offertory and Lavabo, the priest bids the people pray that his sacrifice and theirs may be acceptable to God.

ORATORY. In the earliest times Mass could only be said in private houses, and after the erection of churches it was still often said in private dwellings. The growth of the parochial system led to a distinction between parochial churches and oratories or chapels.

An oratory is public or private, accord-

ing as it has or has not a door opening into a public thoroughfare. The older canon law allowed Mass to be celebrated in either with the bishop's permission. But the Council of Trent limited episcopal powers in the matter, and the following is the present state of the law.

A bishop may always permit Mass in a public oratory, blessed and set apart for divine service.

In the oratories of religious, seminaries, hospitals, &c.

In his own house.

In the house, wherever it may be, in which he resides at the time.

In private oratories for just cause and for a time.

But a permanent privilege of celebrating in a private oratory can be granted by the Pope alone.

ORATORY OF ST. PHILIP NERI.

Philip Neri, a native of Florence, was ordained priest in 1551. He obtained (1558) from the administration of the Church of St. Jerome leave to build over one of the aisles of that church a chapel, to which he gave the modest name of an "oratory," whence arose the name of the congregation. Known as the Oratory about this time many persons afterwards eminent in the Church and the world joined him, amongst whom were Cardinal Baronius, the ecclesiastical historian. In

1564 he was requested to undertake the charge of the Church of St. John the Baptist, Rome. From this date the commencement of the congregation is reckoned.

The Oratory was introduced into England in 1847 by Dr. (afterwards Cardinal) Newman, who, during his long sojourn in Rome following upon his conversion, had studied closely the work of the holy founder and become deeply imbued with the spirit of his institute.

ORDER, HOLY. Holy Order, according to Catholic doctrine, is a sacrament of the new law, by which spiritual power is given and grace conferred for the performance of sacred duties.

ORDINARY, THE. By this name, in the language of the Church, is denoted the diocesan bishop, "who, in union with the common Father of Christendom, in virtue of the mission and the powers which he holds from our Lord, as a lawful successor of the Apostles, is called of common right, *jure ordinario*, to accomplish the Divine work of the sanctification of the faithful in the diocese over which he presides." The ordinary performs all ecclesiastical functions—teaching, administering the sacraments, governing the flock of Christ—in his own right; priests perform them by virtue of the delegated right which they derive from their bishop.

ORDINATION. The chief rules of law concerning the collation of holy orders, in relation to Persons, Times, and Places, form the subject of the present article.

Persons.—Women are incapable of being validly ordained, inasmuch as both the healthy natural instincts of mankind and positive Apostolic injunction (1 Cor. xiv. 34; 1 Tim. ii. 11) require that women should be “silent in the churches.” When mention is made in the “Corpus Juris,” of the ordination of deaconesses, this is to be understood not of ordination properly so called, but of a special benediction in virtue of which, in convents of women, those receiving it were empowered to read homilies or gospels before the community.

To receive holy orders validly, it is necessary to have been baptized and, at least for adults, to be acting voluntarily. To receive them licitly, it is necessary to be in a state of grace, to have been confirmed, to take them in regular order, to have attained the canonical age required, to be under no censure, to be sufficiently educated, to be ordained either by one’s own bishop, or, if otherwise, with his license and after the production of his dimissorial letters, and, lastly, to have a legitimate and sufficient title, by which is understood, either a benefice, or a

patrimony adequate to a man's support, or religious poverty—that is the poverty which religious men embrace by vow. All orders in the regular course of things are conferred by bishops; but abbots also have the power of conferring minor orders on their own subjects.

Times.—The canonical age required for the tonsure and the three lowest grades of orders (ostiarius, lector, and exorcist) is seven years completed; for the acolyteship, twelve years completed. For the subdiaconate, the canonical age is 22, for the diaconate 23, and for the priesthood 25; in these three cases it is the beginning not the completed year that is meant. For the episcopate the full age of 30 years is required.

The tonsure can be conferred on any day, at any hour, and in any place. Minor orders can be conferred at general ordinations, and also on any Sunday or holiday, and not necessarily during Mass. Sacred orders, according to the law, can only be conferred on the Saturdays in the four Ember weeks, on the fifth Saturday in Lent, or on Holy Saturday, and always during Mass. But since the plenitude of the Papal authority can dispense with any positive law, it is to be noted that orders are legally conferred on the members of all those religious orders which have received a special privi-

lege of such a tenor from the Holy See at times other than those named by the law. The episcopate is conferred on a Sunday, or on the festival of an Apostle, unless a Papal indult has authorized the choice of some other day.

Two grades of sacred orders that is the diaconate and the subdiaconate—cannot be conferred on the same day.

The Council of Trent enjoined (sess. xxv. 8, De. Ref.) that sacred orders should be publicly conferred in the cathedral or in one of the principal churches of the diocese in the presence of the canons. Minor orders the bishop can confer in his own palace. But notwithstanding the injunction of the council, custom has long sanctioned the collation of sacred orders by the bishop in his own house or chapel, if any reasonable cause can be shown for the non-compliance with the law.

OSTIARIUS, or Doorkeeper, holds the lowest of the minor orders in the Church. His office was more important in ancient times. He had to prevent the heathen from entering and disturbing the service, to keep the laity separate from the clergy, men from women, and to see generally that decorum was maintained. He had to guard the church and all that it contained, to open the church and sacristy

at certain hours, to open the book for the preacher.

P

PALLA. A small cloth of linen used to cover the chalice.

PALLIUM. A band of white wool worn on the shoulders. It has two strings of the same material and four purple crosses worked on it. It is worn by the Pope and sent by him to patriarchs, primates and archbishops.

PALM SUNDAY. The Sunday before Easter, on which the Church celebrates Christ's entry into Jerusalem.

PARADISE. An old Persian word adopted at an early date by the Hebrews. It only occurs three times in the Old Testament, and always means simply "a park." It is used for that particular garden or park in which Adam and Eve were placed; and in the later Jewish theology for that part of Hades which was inhabited by the souls of the just, and which we call "Limbo."

PARISH. A parish in the modern sense is "a defined district of territory, the boundaries of which are settled by the Pope or by the bishop of the diocese, having one fixed rector, with power to rule and judge the people living within it, and to administer to them the sacraments."

PARISH PRIEST. A person lawfully deputed and bound to minister in his own name the word of God and the sacraments to certain members of a diocese, who in their turn are to a certain extent bound to receive them from him.

PASSIONIST FATHERS. Their full title is, "Congregation of the Discalced Clerks of the most holy Cross and Passion of our Lord Jesus Christ." Their founder, St. Paul of the Cross, born near Genoa in 1694, put on the habit of the order in 1720. In 1721, having compiled the constitutions which he wished his followers to observe, Paul went to Rome in order to obtain their sanction. Approval having been received Paul established the first monastery of his congregation at Monte Argentaro, near Orbitello, in 1737. The rules of the society were confirmed by Benedict XIV. in 1746. In 1867 Paul of the Cross was canonized by Pius IX.

The life of a Passionist is very austere. They fast three days in every week, besides Advent and Lent; they wear nothing on their feet but sandals; they rise at night to say Matins, and, indeed, recite the office in choir at all the canonical hours. They divide their time between contemplation and action; being indefatigable in giving missions and re-

treats, especially to persons living in community. Besides the three usual vows, they make a fourth—that they will do their utmost to keep alive in the hearts of the faithful the memory of our Lord's passion. On the day of their profession they make a vow of perseverance in the congregation. Nevertheless, they only take simple vows.

PASSION SUNDAY. The Sunday before Palm Sunday. With Passion Sunday the more solemn part of Lent begins; the images are veiled with violet at the first vespers; the *Judica* psalm and the *Gloria Patri* are omitted at the Introit.

PASTOR. Jesus Christ, who, in the Preface for Festivals of the Apostles, is called "*Pastor æternus*," communicates the characteristics of a good shepherd of souls to all those who faithfully discharge the office of governing in his Church. This communication is pre-eminently made to the Roman Pontiff, who, in the collect "*pro Papa*" is described as "*pastor ecclesiæ*"; it also appertains in lesser degrees to bishops and priests, upon each one of whom it devolves to lead, feed, and gently rule, like a shepherd, the flock committed to him.

PATEN. A plate used from the earliest times to receive the Host consecrated at Mass.

PATER NOSTER. The prayer taught by our Lord to His disciples.

PATRIARCH. The dignity of Patriarch is the highest grade in the hierarchy of jurisdiction. Immediately next to the rank of Patriarch may come that of "Primate"; metropolitans or archbishops follow; under each metropolitan are ranged his suffragan bishops.

PATRON AND TITULAR OF CHURCH PLACE, &c. The title of a church is the name it bears, that is of the Trinity, St. Augustine, St. Mary. The patron saint is that saint under whose special protection the Church has been placed. Thus titular is a wider term, comprehending the persons of the Trinity, mysteries e. g. Corpus Christi, and saints. The patron of a church is generally a saint or an angel.

PAULIST FATHERS. The Institute of the Missionary Priests of St. Paul the Apostle was founded in New York by the Rev. I. T. Hecker and several associates in the year 1858. Its members are engaged in ordinary parochial work, in giving missions, in the education of their scholastics, and in literary labor.

They devote their principal labors to the spread of the true, practical knowledge of Catholic doctrines among the non-Catholic people of this country. Since the inception of the order the Paulists

have done splendid work in behalf of the Church in making converts.

PAX VOBIS is said by bishops after the "Gloria in Excelsis." If the "Gloria" be not said, then the bishop's salutation is the same as the priest's—viz. "Dominus vobiscum." The fact that "Pax vobis" was our Lord's Easter greeting to the Apostles made it unsuitable for penitential days.

PECTORAL CROSS. A small cross of precious metal worn on the breast by bishops and abbots as a mark of their office.

PENANCE, SACRAMENT OF. Penance is a sacrament instituted by Christ in the form of judgment for the remission of sin done after baptism, this remission being effected by the absolution of the priest, joined to true supernatural sorrow, true purpose of amendment, and sincere confession on the part of the sinner.

PENITENTIAL DISCIPLINE. The right of punishing members for offences against its laws, and depriving them altogether or for a time of its privileges, belongs to any well-constituted society. It was exercised by the Synagogue, Christ sanctioned the use of it in His Church, and St. Paul enforced the penitential law of the Church against an offender. Of course, penitential discipline in the

Church, though analogous to the procedure of human societies, claims a higher origin and is of a much more serious nature. The power of inflicting spiritual penalties has been put into the hands of the Church by Christ Himself; it is exercised in His name; it may involve deprivation of the sacraments, which are the great appointed means of grace; and, on the other hand, it is the object of penitential discipline, not only to preserve the holiness of the Church, but also to awaken wholesome fear and sorrow in the heart of the offender while there is yet time, "that his soul may be saved in the day of the Lord."

PENITENTIAL PSALMS. A name given to seven psalms which express sorrow for sin and desire of pardon. The psalms are 6, 31, 37, 50, 101, 129, 142.

PENTECOST. The day on which the Holy Ghost descended miraculously on the Apostles. The ancient tradition that this Pentecost fell on a Sunday is confirmed by John xviii. 28, for if the Friday on which Christ died was the eve of the passover, i. e. Nisan 14, then the 16th, the first of the fifty days, and the fiftieth day itself must both have been Sundays.

PERJURY. A lie confirmed with an oath. To call God as a witness of what is false implies either that He does not know the truth or that He would testify

to what is false. It is therefore a grievous sin against the virtue of religion.

PETER'S PENCE. An annual tax paid to the Holy See.

PILGRIM, PILGRIMAGE. The Church has approved the use of pilgrimage to holy places as a very potent help and incentive to a devout life. She also favors the practice, because she recognizes the undoubted fact that God has often granted, and still grants, interior and exterior favors, graces, and miracles, at particular places or shrines, to honor certain mysteries, and saints.

The usual motives for a pilgrimage were: the desire to realize the objects of faith and quicken religious feeling in the soul, the fulfillment of a vow or to abstain some special benefit.

PLAIN CHANT. Known also as Gregorian, or Roman, or Choral Chant, is the distinctive song of the Church. It has been defined to be a grave, diatonic, unison melody, set to the rhythm of the words, without strictly measured time, and used by the Church in her sacred functions.

PONTIFICAL. A book containing the rites performed by a bishop.

POPE. By the title Pope is meant the Bishop of Rome, who is, according to Catholic doctrine, the successor of St. Peter, and as such the vicar of Christ,

the visible head of the Church, the doctor and teacher of all the faithful.

PORTIUNCULA. This is one of the three churches, at or near Assisi, which were rebuilt by St. Francis. This old church, just like the holy chapel at Loreto, is inclosed in the middle of a spacious church, annexed to a large convent.

POSSESSION, DEMONIACAL. A state in which an evil spirit, by God's permission, inhabits the body of a rational being.

POST-COMMUNION. A prayer or prayers, varying with the day, said after the priest has taken the ablutions.

PRAYER. One of the acts of the virtue of religion.

PRAYER, APOSTLESHIP OF. An association founded in 1844 by the Jesuits at Vals, in the diocese of Puy. The Popes have shown their approval of its spirit and work by many briefs and privileges.

PREACHING. Christian preaching began with our Lord Himself, who entrusted the continuation of the work to His Apostles.

The Council of Trent teaches that preaching is the "principal office of bishops," and requires bishops, parish priests, and all who have the care of souls, to preach personally, or in case of lawful

impediment by deputy, at least on Sundays and solemn feasts.

PREDELLA. The highest step of the sanctuary, on which the altar stands.

PREFACE. A prelude or introduction to the Canon of the Mass, consisting in an exhortation to thanksgiving made by the celebrant, in the answers of the minister or choir, and a prayer ending with the Sanctus, in which God is thanked for His benefits. The Greeks have only one Preface, which in the Clementine liturgy is extremely long. The Gallican and Mozarabic rites, on the other hand, are rich in Prefaces, and so originally was the Roman liturgy, which from the sixth till about the end of the eleventh century had a special Preface for nearly every feast. The number was reduced in most churches of the Roman rite to eleven, the common one, found in nearly all the ancient Sacramentaries, and ten others. The Preface of the Nativity, the Epiphany, the Cross, Easter, Ascension, Pentecost, the Trinity, the Blessed Virgin, the Apostles, and the Common.

PRELATE. A general name for an ecclesiastical dignitary.

PRESENTATION OF THE BLESSED VIRGIN. The story of Mary's presentation in the temple when three years old and her sojourn there till her mar-

riage first appears in Apocryphal Gospels—viz. the Protevangelium and that of the Birth of Mary.

PRIESTS, CHRISTIAN. The priesthood is the second in rank among the holy orders. It is the office of a priest, according to the Pontifical, “to offer, bless, rule, preach, and baptise.” First, he is empowered to offer that sacrifice of the Mass which is the centre of all the Church’s worship, because in it Christ, the great high-priest, continually offers Himself in a bloodless manner, and applies that one sacrifice consummated for our redemption on the cross. Next, the priest, standing between God and his fellowmen, blesses the people in God’s name. It is his duty, if a flock is entrusted to him, to rule and to instruct it, and to administer the sacraments of Baptism, Penance, Holy Communion, and Extreme Unction, besides solemnising Marriages, etc.

PRIMATE. In early times bishops were called primates who held any commanding position in the Church. Thus the Roman Pontiff is called the primate of the whole Church; and the Council of Chalcedon declared that the primacy, or first place before all was to be accorded to “the Archbishop of Old Rome.”

In modern times those bishops only are properly called primates to whose see the dignity of vicar of the Holy See was for-

merly annexed. Such sees are—Armagh in Ireland, Arles and Lyons in France, Mentz in Germany, Toledo in Spain, Gran in Hungary, Pisa and Salerno in Italy. None of these retain any primatial jurisdiction except Gran, the archbishop of which has still the right of receiving appeals from all the other archbishops in Hungary. Changed circumstances—especially the great facility with which the most distant countries can now communicate with Rome—have made the jurisdiction of primates almost a thing of the past.

PRIVATE REVELATION. The Christian religion is described as a revelation, on the ground that God through Christ has revealed truths to which the unaided reason could not have attained, or attained with the same certainty. This revelation was made to the whole world, just as the Mosaic religion, also a revelation, communicated God's will to a single people. But after the full revelation made to the whole human race through Christ, the New Testament speaks repeatedly of private revelations made to individuals for a particular end.

PROCESSIONS. The solemn entrance of the clergy to the altar for Mass, Vespers, &c., or of their return after service to the sacristy. Processions are also made with or without the Blessed Sacrament,

relics, statues of the Blessed Virgin or the saints. On Candlemas, Palm Sunday, St. Mark's Day, three Rogation Days, Corpus Christi, and at funerals.

PROCURATOR. The authorized agent or representative of another. Thus it answers to a "proxy," when the question is of a marriage which one of the parties contracts through a representative, and to a "sponsor," when the question is of a baptism where one or both of the god-parents are not able to be present. In either of the above senses, a procurator contracts spiritual affinity not to himself, but to his principal.

PROFESSION, RELIGIOUS. A religious or regular profession is a promise freely made and lawfully accepted, whereby a person of the full age required, after the completion of a year of probation, binds him- (or her-) self to a particular religious institute approved by the Church. The full age required is sixteen years, reckoned from the day of birth. The year of novitiate or probation must have been continuous; so that if the novice had interrupted it even for so short a time as two hours, e. g. by leaving the monastery with the intention of entering some other order, the year would have to be begun anew, from the date when he renewed his resolution of seeking admission to the order. Moreover, the year of probation must

be spent in the religious habit, and in a monastery or other house designed for the purpose and approved by the Holy See.

The matter of the promise is, the three essential vows of religion, poverty, obedience, and chastity, and any other vow or vows peculiar to the institute which the candidate is entering.

The following is an outline of the manner of profession of a nun, as prescribed in the Roman Pontifical:

“The Pontifical office is recited as far as the Gospel. The novices, habited as during their probationary year, each accompanied by two veiled religious, are led from the convent into the church, and go up two and two into the sanctuary; there they kneel; and the priest, officiating in the character of archpriest, requests of the bishop, seated on his throne before the altar, that they may be consecrated. The bishop asks whether they are fit and worthy, and, being assured that they are, bids them come up. They obey, and range themselves in a semicircle round the bishop, who, after a short exhortation, says to them in a loud voice, ‘Are you willing to persevere in the observance of holy chastity?’ Each of them declares her willingness aloud, and after placing her joined hands between those of the bishop, pronounces her perpetual vows. They return to their former place, and kneel

down, with heads bowed to the ground; the bishop kneels in front of the altar, and the choir sings the Litanies. After the sentence, 'Ut omnibus fidelibus defunctis,' etc., and the response, the bishop rises, and, with his mitre on, and the crosier in his hand, solemnly blesses the newly-professed, saying, 'Vouchsafe, O Lord, to bless and consecrate these Thy servants.' The response is made, 'We beseech Thee, hear us.'

"After the Litanies the professed rise, 'Veni, Creator,' is sung, and they withdraw into a robing-room to change their dress. The bishop blesses the different articles of their future costume, and first of all the habit, which they immediately put on. They reappear, two and two, and again form a semicircle round the bishop, who, after the prayers, etc., set down in the ritual, puts the veil on the head of each, the ring on her finger, and the bridal wreath on her head. After several solemn benedictions the Mass continues. At the Offertory the professed come up to lay their offerings on the altar, and at the Communion the bishop imparts to them the sacred particles which he has consecrated for them."

PROPHECY. A prophecy is the certain prediction of future events which cannot be known by natural means.

PROPOSITIONS, CONDEMNED. A

proposition is "heretical" when it is directly opposed to a truth revealed by God and proposed by the Church; "erroneous," when it is contradictory to a truth deduced from two premises, one an article of faith, the other naturally certain; "proximate to error," when opposed to a proposition deduced with great probability from principles of faith; "hæresim sapiens," when it is capable of a good sense, but seems in the circumstances to have an heretical meaning; "evil sounding" or "offensive to pious ears," when opposed to piety and the reverence due to divine things according to the common mode of speaking; "scandalous," when it gives occasion to think or act amiss; "rash," when opposed to the common sense of the Church in matters of faith and morals.

PROVINCE. The territory, comprising usually several dioceses, within which an archbishop or metropolitan exercises jurisdiction.

PROVINCIAL. The religious who, being appointed either by the general of the order or by the chapter, has the general superintendence of the affairs of the order within the limits of a certain province.

PROVISION, CANONICAL. By this is meant the regular conferring of, and induction into, ecclesiastical functions. It has three principal parts or stages—desig-

nation, collation or institution, and installation.

PURGATORY. A place in which souls who depart this life in the grace of God suffer for a time because they still need to be cleansed from venial, or have still to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted. Purgatory is not a place of probation, for the time of trial, the period during which the soul is free to choose eternal life or eternal death, ends with the separation of soul and body.

PURIFICATION, as distinct from ablution, is the pouring of wine into the chalice after the priest's communion, the wine being taken by the priest.

PURIFICATION OF THE BLESSED VIRGIN. The Levitical law declared women unclean for seven days after the birth of a male child; it excluded them from the sanctuary for thirty-three days more; on the fortieth they had to appear in the temple and to offer a lamb one year old for a holocaust and a young pigeon or turtle-dove as a sin-offering. In the case of the poor it was enough to offer two turtle-doves or young pigeons, one as a holocaust and the other as a sin-offering. The Blessed Virgin was not bound by this law, since the child born of her was conceived by the Holy Ghost. But

her divine Son subjected Himself to the burdens of the law that He might set His seal to its divine origin, remove occasion of cavil, and leave us an example of humility; and similar motives induced the Virgin herself to undergo the rite of purification. It is this event which the Church celebrates in the feast which bears that name, and is kept for a reason virtually given already on the fortieth day after Christmas, i. e. February 2. However, we turn to the Mass for the day, we find no less prominence given to two other events which were simultaneous with the purification. Candles are blessed and carried in procession to remind us how the holy old man Simeon met our Lord, took Him in his arms, and declared Him the light of the Gentiles and the glory of Israel. Next, in the collect, epistle, and the gospel there are marked references to the fact that our Lord was at the same time presented in the temple before God and redeemed with five pieces of money.

PYX. A vase in which the Blessed Sacrament is reserved.

Q

QUARANTINE. A period of forty days. Indulgences of seven years and seven quarantines are often granted for certain devotions.

QUATER TENSES. An old English name for the Ember Days.

R

RECEPTION OF CONVERTS INTO THE CHURCH. We speak here only of converts who are supposed to have received valid baptism.

A baptised person who has previously belonged to an heretical sect has incurred the censures of the Church, and cannot therefore be restored to the sacraments or receive sacramental absolution till he has been absolved from censures. It may be that his error was no fault of his, and, if so, he was not a formal heretic. Still, he is treated as such in the external court of the Church, and the Pope reserves to himself the power of removing the bar of excommunication. In many countries, however, bishops receive power as delegates of the Holy See in their extraordinary or quinquennial faculties to absolve from the censure in question, and they communicate this power to all their priests who have faculties for hearing confessions.

RECLUSE. The life of a recluse is still more solitary and austere than that of a hermit; it implies that the persons practising it "live for ever shut up in their cells, never speaking to anyone but

to the superior when he visits them, and to the brother who brings them necessaries. Their prayers and austerities are doubled, and their fasts more severe and more frequent."

RECTOR. The ecclesiastic who has charge of the government of a congregation or a college is called the Rector.

REDEMPTION OF MANKIND THROUGH CHRIST. The idea connected with redemption is that of being brought out of a state of bondage or slavery and restored to one's former estate. Christian usage applies the term to the acts by which Christ delivered mankind from the bondage of sin and the devil, and restored it to its original estate of friendship with God.

REDEMPTORIST FATHERS. The Congregation of the Most Holy Redeemer, was founded by St. Alphonsus Maria de Liguori in the year 1732.

On February 25, 1749, Pope Benedict XIV. approved the rules and confirmed the new institute by a solemn approbation, and St. Alphonsus called his congregation by the name of the Most Holy Redeemer. The members of the Congregation of the Most Holy Redeemer, besides the three simple but perpetual vows of poverty, chastity, and obedience, bind themselves by a vow of perseverance until death in the Institute, which they con-

firm in a promissory oath. They are bound by their vow of poverty to refuse all benefices, offices, or dignities outside their Congregation.

The Congregation is under the Government of a superior-general, called the Rector Major, who is elected for life by a general chapter, and is assisted by six consultors. His residence is in Rome. The superiors of the various provinces (Provincials) and of the houses (Rectors), with their consultors, are appointed for a term of three years by the Rector Major.

REGINA CÆLI. An anthem in honor of the Blessed Virgin which begins with these words, and after each of whose four clauses the Alleluia is repeated; it is said at the end of the offices of the Breviary during the Easter season.

REGULARS. Person of either sex observing a common rule of life, bound by three vows of religion, and obeying, with regard to dress, food, and the employment of their time, the statutes of the particular order or congregation to which they belong.

RELICS. The word includes the bodies of departed saints, fragments of their bodies, articles or portions of articles which they have used, such as clothes, vestments, rosaries, and the like. The Church also venerates relics of Christ and

His Blessed Mother. Such are the holy nails, lance, spear, or fragments of the True Cross, the girdle, veil, &c., of the Blessed Virgin.

RELIGION. The word "religion" denotes the virtue which deals with giving to God the honor which is His due.

RELIGIOUS ORDERS. The religious orders of men and women devote their lives to spreading the teachings of Christ and the practice of the Saints for human instruction. The religious life has sanctified and embraced the varied activities which have as their purpose the dispelling of that ignorance which is an obstacle to salvation. Hence has arisen the multitude of congregations which adorn the Catholic Church of our day, as follows:

RELIGIOUS ORDERS OF MEN.

Alexian Brothers.

Augustinian Fathers (O.S.A.). Augustinian Province of St. Thomas of Villanova, Villanova, Penna.

Augustinian Fathers of the Assumption (A.A.). Motherhouse: Rome, Italy.

Basilian Fathers (C.S.B.). Congregation of St. Basil, Toronto, Ont.

Benedictine Fathers (O.S.B.). American Cassinese Congregation.

Congregation of the Blessed Sacrament (S.S.S.). General Motherhouse: Rome, Italy.

Capuchin Fathers (O.M.Cap.).

Carmelite Fathers (O.C.C.).

Fathers of the Order of Charity (O.C).
House at Galesburg, Ill.

Brothers of Charity of St. Vincent De Paul. General Motherhouse: Ghent, Belgium.

Missionaries of St. Charles. Motherhouse: Piacenza, Italy.

Brothers of the Christian Schools.

Dominican Fathers (O. P.).

Franciscan Fathers (O.F.M.).

Franciscan Fathers (O.M.C.).

Franciscan Brothers. The St. Francis' Monastery of the City of Brooklyn.

The Poor Brothers of St. Francis Seraphicus. General Motherhouse at Bleyerheide, Kerkrade, Prov. Limburg, Holland.

Congregation of the Holy Cross (C.S. C.). General Motherhouse at Paris, France.

Fathers of the Holy Ghost (C.S.Sp.). General Motherhouse at Paris.

Brothers of the Holy Infancy. Catholic Protectory, West Seneca, N. Y.

Jesuit Fathers (S.J.).

Marist Fathers (S.M.).

Society of Mary of Paris. General Motherhouse: Belgium.

Little Brothers of Mary or Marist Brothers. Motherhouse: St. Genis-Laval, Rhône, France.

Fathers of Mercy. Motherhouse and Novitiate: Ciply, Pres Mons, Belgium.

Fathers of the Pious Society of Missions (P.S.M.). Motherhouse: San Silvestro in Capite, Rome.

Oblate Fathers of the Immaculate Conception (O.M.I.). Motherhouse: Rome.

Oblate Fathers of Mary Immaculate. Motherhouse at Rome, Italy.

Oblate Fathers of St. Francis De Sales (O.S.F.S.).

Oblate Fathers of the Sacred Hearts (O.S.H.). Motherhouse at Pontigny, Yonne, France.

Brothers of Our Lady of Lourdes (C. N. D. L.). Motherhouse at Oostacker, Belgium.

Passionist Fathers (C.P.).

Paulist Fathers (C.S.P.).

Fathers of the Precious Blood (C.P.P. S.).

Order of Premonstratensians (O. PRAEM.). Provincialhouse at De Pere, Wis.

Redemptorist Fathers (C.SS.R.).

Fathers of the Resurrection (C.R.). Motherhouse: Rome, Italy.

Congregation of the Sacred Hearts of Jesus and Mary and of the Perpetual Adoration of the Blessed Sacrament of the Altar. (C.SS.CC.). General Motherhouse at Louvain, Belgium.

Missionary Fathers of the Sacred Heart (M.S.C.). Motherhouse in Rome, Italy.

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Salesian Fathers. Motherhouse at Turin, Italy.

Brothers of the Sacred Heart. Established in Lyons, France.

Missionary Fathers of La Salette (M. S.). Provincial House, Hartford, Conn.

Society of the Divine Saviour (S.D.S.). Motherhouse at Rome, Italy.

Servite Fathers (O.S.M.).

Cistercian Monks (O.C.R.). Motherhouse at Cîteaux, par Nuits St. Georges Côte d'Or, France.

Community of the Clerics of St. Viator. Provincial House, St. Viators Normal Institute, Chicago.

Vincentian Fathers (C.M.). Germantown, Philadelphia, Pa.

Society of the Divine Word. Motherhouse, Steil, Holland.

The Xaverian Brothers. Motherhouse at Bruges, Belgium.

Brothers of the Christian Instruction. Founded in Brittany, France.

RELIGIOUS ORDERS OF WOMEN.

Sisters of St. Agnes. Motherhouse and Novitiate, Fond du Lac, Wis.

Sisters of St. Ann. Motherhouse at Lachine, P. Q., Canada.

Sisters of Charity of St. Augustine. Motherhouse at Lakewood, Cleveland, Ohio.

Congregation of the Assumption (B.V. M.). Motherhouse at Nicolet, P. Q.

Little Sisters of the Assumption. Motherhouse at Rue Violet, Grenelle, Paris, France.

Sisters of St. Benedict. Eichstaedt, Bavaria, and St. Mary's, Elk Co., Pa.

Benedictine Sisters of Perpetual Adoration. Motherhouse and Novitiate at Clyde, Mo., and Maria Rickenbach, Switzerland.

The White Benedictine Sisters of the Congregation of Mount Olive. Motherhouse at Jonesboro, Ark.

Sisters of Notre Dame de Bon Secours. General Motherhouse at Troyes, France.

Sisters of Bon Secours. General Motherhouse at Paris, France.

Sisters of the Bl. Sacrament for Indians and Colored People. Motherhouse and Novitiate at Cornwells, Maud P. O., Pa.

Discalced Carmelites. Monastery at Baltimore, Md.

Sisters of Charity of St. Vincent de Paul. General Motherhouse at Paris, France.

Sisters of Charity. Motherhouse at Mt. St. Joseph, Hamilton Co., Ohio.

Sisters of Charity (Gray Nuns). Motherhouse at Montreal, P. Q.

Congregation of the Sisters of Charity

of the Blessed Virgin Mary. Motherhouse and Novitiate, Dubuque, Iowa.

Sisters of Christian Charity. General Motherhouse at Paderborn, Germany. Motherhouse for the U. S., Wilkesbarre, Pa.

Sisters of Charity. Motherhouse at Nazareth, Ky.

Sisters of Charity of Our Lady, Mother of Mercy. Motherhouse at Tilburg, Holland.

Sisters of Charity of Providence. General Motherhouse at Montreal, P. Q.

Poor Clares. The first Poor Clares came from Rome, Italy. Monastery in U. S., Omaha, Nebr.

Faithful Companions of Jesus. General Motherhouse at Paris, France.

Daughters of the Cross. Motherhouse at Lambezellec, France.

Daughters of Jesus. Motherhouse at Kermaria, Brittany-France.

Sisters of the Divine Compassion. Motherhouse at Good Counsel, White Plains, N. Y.

Sisters of St. Dominic. Motherhouse at St. Catherine's Convent, Springfield, Ky.

Dominican Sisters of the III. Order of St. Dominic. Motherhouse, New York City.

Dominican Sisters of the Perpetual Rosary. Convent at West Hoboken, N. J.

Dominican Sisters. Monastery, Newark, N. J.

Little Franciscan Sisters of Mary. Motherhouse at La Baie St. Paul, diocese of Chicoutimi, P. Q., Canada.

Sisters of the III. Order of St. Francis. Motherhouse at Peoria, Ill.

Sisters of St. Francis. Motherhouse at Allegany, N. Y.

Sisters of St. Francis of Mary Immaculate. Motherhouse and Novitiate at Joliet, Ill.

Sisters of the III. Order Regular of St. Francis. Motherhouse at Oldenburg, Ind.

Sisters of St. Francis. Motherhouse at Buffalo, N. Y.

Sisters of St. Francis of the Sacred Heart. Motherhouse at Burlington, Iowa.

Sisters of the III. Order of St. Francis. Motherhouse at Tiffin, Ohio.

Franciscan Sisters. General Motherhouse at Salzkotten, near Paderborn, Germany. Motherhouse for the U. S., St. Louis, Mo.

Sisters of the III. Order of St. Francis of Assisi, M. C. Motherhouse and Novitiate, St. Francis P. O., Wis.

Sisters of St. Francis. Motherhouse and Novitiate at St. Francis Convent, Dubuque, Ia.

School Sisters of St. Francis. Motherhouse and Novitiate, Milwaukee, Wis.

Franciscan Sisters (for Colored Missions). Motherhouse at Mill Hill, London, N. W., England.

Franciscan Sisters of the Perpetual Adoration. Motherhouse at La Crosse, Wis.

Franciscan Sisters of Christian Charity. Motherhouse and Novitiate at Alverno, Wis.

Franciscan Sisters of the Sacred Heart. Motherhouse at Joliet, Ill.

Hospital Sisters of St. Francis. General Motherhouse at Muenster, Westphalia, Germany.

Poor Sisters of St. Francis of the Perpetual Adoration. General Motherhouse at Olpe, Arnsberg, Westphalia, Germany.

Sisters of the Poor of St. Francis. General Motherhouse at Aachen, Germany.

Sisters of III. Order of St. Francis. Motherhouse at Bay Settlement, Wis.

Sisters of the III. Order of St. Francis. Motherhouse, Chicago, Ill.

Sisters of St. Francis. Motherhouse at Peoria, Ill.

Franciscan Sisters of the Immaculate Conception. Motherhouse at Little Falls, Minn.

Felician Sisters, O.S.F. General Motherhood at Cracow, Austria.

Sisters of the Third Order of St. Fran-

cis. Motherhouse at Grimmenstein, Switzerland.

Sisters of St. Francis. Motherhouse at St. Joseph's Hospital, Maryville, Mo.

Sisters of the III. Order of St. Francis of the Congregation of Our Lady of Lourdes. Motherhouse at Rochester, Minn.

Sisters of Our Lady of Charity of the Good Shepherd of Angers. Motherhouse at Angers, France.

Sisters of Our Lady of Charity of Refuge. (Called Good Shepherd.) First House at Caen, France. Introduced into America at Buffalo, N. Y.

Gray Nuns of the Cross. Motherhouse at Ottawa, Ont.

Society of the Helpers of the Holy Souls. Motherhouse at Paris, France.

Ladies of the Cenacle. Motherhouse, Europe. Convents at New York City.

Sisters of the Holy Child Jesus. Motherhouse at Mayfield, England.

Sisters of the Holy Cross. Motherhouse at Notre Dame P. O., Ind.

Sisters of the Holy Cross and of the Seven Dolors. Motherhouse at St. Laurent, P. Q.

Sisters of the Holy Family. Convent at San Francisco. Cal.

Congregation of the Sisters of the Holy Family. (Colored Sisters.) Monastery and Novitiate at New Orleans, La.

Sisters of the Holy Family of Nazareth. Motherhouse at Rome, Italy.

Daughters of the Holy Ghost. Motherhouse at St. Brienc, Côtés du Nord, Bretagne, France.

Sisters of the Holy Ghost. Motherhouse at Dubuque, Iowa.

Sister-Servants of the Holy Ghost. Convent at Shermerville, Ill.

Sister-Servants of the Holy Heart of Mary. Motherhouse at Paris, France.

Sisters of the Holy Humility of Mary. Motherhouse near New Bedford, Villa Maria, Lawrence Co., Pa.

Sisters of the Holy Names of Jesus and Mary. General Motherhouse at Montreal, P. Q.

Sisters of Poor Handmaids of Jesus Christ. General Motherhouse at Dernbach, Germany.

Congregation of the Sisters-Servants of the Immaculate Heart of Mary. Motherhouse at Monroe, Mich.

Sisters of the Holy and Immaculate Heart of Mary. Novitiate at Pico Heights, Los Angeles, Cal.

Sister-Servants of the Immaculate Heart of Mary. (Good Shepherd.) General Motherhouse at Quebec.

Sisters of the Incarnate Word and Blessed Sacrament. Founded at Lyons, France.

Sisters of Charity of the Incarnate Word. Motherhouse at San Antonio, Tex.

Religious of Jesus-Mary. General Motherhouse, Rome, Italy.

Sisters of St. Joseph (of Carondolet). Founded in the city of Puy, France.

Sisters of St. Joseph. Motherhouse at Concordia, Kans.

Sisters of St. Joseph. Motherhouse, Novitiate and Scholasticate at La Grange, Ill.

Sisters of St. Joseph. Motherhouse and Novitiate at St. Augustine, Fla.

Sisters of St. Joseph. General Motherhouse at Chambéry, France.

Sisters of St. Joseph of Bourg, France. Motherhouse at Bourg, France.

Polish Sisters of St. Joseph. Motherhouse at Stevens Point, Wis.

Little Company of Mary. Motherhouse at Rome, Italy.

Little Sisters of the Poor. Established at St. Servan, Brittany, France.

Sisters of Loretto, at the Foot of the Cross. Motherhouse and Novitiate at Loretto, Nerinx P. O. Ky.

Ladies of Loretto. General Motherhouse at Munich, Bavaria.

Order of Our Lady of Lourdes. Motherhouse at New Orleans, La.

Sisters Marianites of Holy-Cross.

Sisters of St. Mary. Provincialhouse and Novitiate at Lockport, N. Y.

Sisters of St. Mary. Motherhouse at St. Louis, Mo.

Sisters of Mercy. Founded at Dublin, Ireland. Established generally throughout the United States. First Motherhouse and Novitiate at Pittsburg, Pa.

"The Institution of Mercy," New York City. Founded from the Motherhouse, Dublin, Ireland.

Sisters of Misericorde. Motherhouse at Montreal, P. Q.

Institute of Mission Helpers. Motherhouse at Baltimore, Md.

School Sisters of Notre Dame. General Motherhouse at Munich, Bavaria.

Sisters of Notre Dame (Namur). General Motherhouse at Namur, Belgium.

Sisters of Notre Dame. General Motherhouse at Muelhausen, Germany.

Sisters of the Congregation of Notre Dame. Motherhouse at Villa Maria, near Montreal.

Sisters of St. Joseph of Peace. Motherhouse at Nottingham, England.

Sisters of the Most Precious Blood. Motherhouse at Maria Stein, Ohio.

Sisters of St. Mary. Motherhouse at St. Mary's, Beaverton P. O., Oregon.

Sisters Adorers of the Precious Blood. Motherhouse at St. Hyacinth, P. Q.

Sisters of the Presentation B.V.M. Founded in Ireland. Motherhouse at San Francisco, Cal.

Sisters of Providence. Motherhouse at St. Marys of the Woods, Vigo Co., Ind.

Oblate Sisters of Providence. Motherhouse at St. Francis Convent, Baltimore, Md.

Sisters of Divine Providence. Motherhouse at San Antonio, Tex.

Sisters of Providence of Kentucky. (Legal title.) General Motherhouse at St. Jean-de-Bassel, Lorraine.

Sisters of Divine Providence. Motherhood at Pittsburg, Pa.

Sisters of the Perpetual Adoration of the Blessed Sacrament. Motherhouse at New Orleans, La.

Ladies of the Sacred Heart. General Motherhouse at Paris, France.

Missionary Sisters of the Sacred Heart of Jesus. General Motherhouse at Rome, Italy.

Sisters of the Sorrowful Mother. General Motherhouse at Rome, Italy.

Servants of Mary. Motherhouse at Enfield, Ill.

Society of the Divine Savior. Motherhouse at Rome, Italy.

Ursuline Nuns. Founded by Nuns from France. Established generally throughout the United States.

Visitation Nuns. Founded at Annecy (Savoy).

Independent Convents.

Visitation Convent, Riverdale-on-Hudson, New York City.

Visitation, Academy and Novitiate, Villa de Chantal, Rock Island, Ill.

Georgetown Visitation Convent, West Washington, D. C.

Visitation Convent, St. Louis, Mo.

St. de Chantal Academy of the Visitation, St. Louis, Mo.

Visitation Convent, Mobile, Ala.

The Baltimore Academy of the Visitation, Baltimore, Md.

Visitation Convent, Frederick City, Md.

Visitation Convent of Mt. de Chantal, Wheeling, W. Va.

Visitation Convent, Washington, D. C.

Mt. de Sales Academy of the Visitation, Catonsville, Md.

Visitation Convent, Evanston, Ill.

Visitation Convent, Parkersburg, W. Va.

Visitation Convent, Maysville, Ky.

Visitation Convent, Richmond, Va.

Visitation Convent, Villa Maria, Wytheville, Va.

Visitation Convent, Wilmington, Del.

Visitation Convent, Dubuque, Iowa.

Visitation Convent, St. Paul, Minn.

Visitation Convent, Cardome, Georgetown, Ky.

Visitation Convent, Tacoma, Wash.

Visitation Convent, Brooklyn, N. Y.

RESERVATION OF THE HOLY EUCHARIST. In all ages, of course, the Blessed Sacrament has been reserved for the sick, and the first Christians, in the times of persecution, kept the Eucharist at home and gave communion to themselves.

RESERVED CASES. Certain sins, power to absolve from which is reserved by the superior to himself and not imparted to inferiors, who have ordinary or delegated jurisdiction over other sins. Papal cases are reserved to the Pope, episcopal cases to the bishop, the reserved cases of regulars to the prelates of the order.

RESPONSE. Verses said after the Lessons, because part of it is said by one reader or singer to whom the choir answer with the rest of the responsory.

RESTITUTION. The principle "Do wrong to no man" implies that if we have done another any injury we are bound to make good the loss. Thus, if we have converted another's property to our own use, we must give it back to him; if we have destroyed anything that is his, even without benefiting by the action, we must hand over to him an equivalent at our own cost. We are also bound to indemnify him for any inconvenience that he may have suffered by being deprived of his property. Restitution applies, as

far as the case admits, to any injury to another's life or limb, wife, goods, or good name, and is binding under pain of mortal sin where the matter is serious. Absolution may be given before restitution is actually made, provided that the penitent has the intention of restoring as soon as possible. If the intention is not carried out, the penitent grievously sins. It should be noted that they who co-operate in causing injury are bound to make restitution.

RESURRECTION OF THE BODY.

The doctrine of a general resurrection of the dead.

RESURRECTION OF CHRIST. The mystery of Christ's resurrection from the dead. This is the greatest of Christ's miracles and the strongest proof of His Divinity.

RITUAL. A book which contains the forms to be observed by priests in the administration of the sacraments in funeral services and burials and in most of the blessings which they can give by ordinary or delegated authority.

ROCHET. A vestment of linen, fitting closely, with close sleeves reaching to the hands, proper to bishops and abbots. The use of it is also granted to certain other dignitaries.

ROGATION DAYS. The Monday, Tuesday, and Wednesday before Ascension Day are observed by all Catholics of

the Latin rite as days of solemn supplication, and are called Rogation days because the Litany of the Saints is chanted in the procession which takes place on each of the three days, rogatio being the Latin equivalent for the Greek word litany. Those who are bound to recite the breviary are also bound to say the litany privately, if not in procession. These litanies are called lesser, by comparison with the more ancient and solemn chanting of the litany on St. Mark's Day.

ROSARY. A form of prayer in which fifteen decades of Aves, each decade being preceded by a Pater and followed by a Gloria, are recited on beads.

RUBRICS. Directions for the order to be followed in Mass and other sacred rites.

S

SACRAMENT. An outward and visible part of religion embracing ceremonies words, and material things producing an invisible action of the Holy Ghost.

SACRAMENTALS. The name "sacramental" was given to rites which have some outward resemblance to the sacraments, but which are not of divine institution.

SACRIFICE. Sacrifice is an act of ex-

ternal worship in which God is honored as the Principle and End of man and all things, by the oblation of a visible creature, by submitting it to an appropriate transformation by a duly qualified minister.

SACRILEGE. The violation of a sacred object.

SAINTS, INTERCESSION AND INVOCATION OF. The Council of Trent teaches that "the saints reigning with Christ offer their prayers for men to God; that it is good and useful to call upon them with supplication, and, in order to obtain benefits from God through Jesus Christ, who alone is our Redeemer and Savior, to have recourse to their prayers, help, and aid." The prayer which we may address to the saints is of course wholly different from that which we offer to God or Christ. "We pray God," says the Roman Catechism, "Himself to give good or free us from evil things; we ask the saints, because they enjoy God's favor, to undertake our patronage and obtain from God the things we need. Hence we employ two forms of prayer, differing in the mode, for to God we say properly, Have mercy on us, Hear us; to the saints, Pray for us." Or, if we ask the Blessed Virgin or the saints to have pity on us we only beseech them to think

of our misery, and to help us "by their favor with God and their intercession"; and "the greatest care must be taken by all not to attribute what belongs to God to any other." Two points, then, are involved in the Catholic doctrine—the intercession of the saints and the utility of invoking them.

SALVE, REGINA. The antiphon said after Lauds and Compline from Trinity Sunday to Advent.

SANCTUARY. The part of the church round the high altar reserved for clergy.

SANCTUS, THE. The Sanctus forms the conclusion of the Preface in all the liturgies.

SCAPULAR. A dress which covers the shoulders. But it is best known among Catholics as the name of two little pieces of cloth worn out of devotion over the shoulders, under the ordinary garb, and connected by strings.

SCHISM. A tear or rent (Matt. ix. 16; Mark ii. 21); a division of opinion (John vii. 43; ix. 16; x. 19); party spirit in the Christian Church (1 Cor. i. 10; xi. 18; xii. 25); and then, in Fathers and theologians, a technical word to denote formal separation from the unity of the Church.

SEAL OF CONFESSION. The obligation of the confessor in keeping abso-

lutely secret the knowledge gained through sacramental confession.

SECRET. A prayer said by the celebrant in a low voice, which cannot be heard except by himself, after the Offertory and before the Preface.

SECULAR CLERGY. In proportion as the monastic institutions grew and spread, the contrast between the cloister or the cell and life outside of these was more vividly realized, and when the profession of Christianity had become general, the contrast was more marked between the secular and the monastic life. To the clergy of all ranks and orders serving Christ in the world, not bound by vows or by a rule of life, the term "secular" is applied.

SECULARISATION. The extinction of the title by which property, whether real or personal, is held by the Church, and the placing of that property at the disposal of the secular power. It is obvious that such extinction of title cannot justly take effect except with the consent of the Holy See, as representing the whole Church. Historically, such consent has seldom been asked or obtained; the utmost concession to equity that civil governments are accustomed to make in such a case is to enter into a treaty with the Holy See for regulating the compensation, generally a most in-

adequate one, awarded to the clergy, secular or regular, whose property has been secularized. This has been done in France, Austria, and Catholic countries generally. In England, Ireland, Sweden, Denmark, and Holland, no compensation for the expropriation of Church property has ever been made.

SEMINARY. A school or college for the training of young persons destined for the priesthood.

SEQUENCE. A rhythm sometimes sung between the Epistle and Gospel; also called a "prose," because not in any regular metre. At first, the sequence was merely a prolongation of the last note of the Alleluia after the Epistle, till, to avoid the wearisome effect of such a prolongation, words, appropriate to the occasion, were substituted.

SERAPHIC DOCTOR, THE. St. Bonaventure; he became Minister-General of the Franciscans in 1256.

SERVITES. The order of the "Religious Servants of the Holy Virgin," commonly called the Servites, was founded in 1233 by seven Florentine merchants, whose names were Monaldi, Manetti, Amidei, Lantella, Uguccioni, Sostegni, and Falconieri.

SHROVETIDE. The three days following Quinquagesima Sunday—the time for shrift or confession.

SIMONY. Giving or receiving, or intending to give or to receive, anything temporal for anything spiritual.

SIN. Any thought, word, or deed against the law of God.

SISTERHOODS. The principal Sisterhoods are as follows:

1. Sisters of the Assumption.—Founded by Monsignor Affre, archbishop of Paris, in 1839, chiefly as an educational order. The habit is violet, with a cross on the breast, and a white veil.

2. Sisterhood of Bon Secours.—This institute was founded by Mgr. de Quélen, archbishop of Paris in 1822, for the care of the sick in their own homes, and also of orphans. It was formally approved by the Holy See in 1875.

3. Sisters of St. Brigid, or of the Holy Faith.—Founded in 1857 to take charge of poor schools for girls and little boys.

4. Sisters of Charity.—Called also "Gray Sisters," "Daughters of Charity," "Sisters of St. Vincent of Paul." This congregation, after many and long-continued tentative operations, was founded at Paris in 1634 by St. Vincent of Paul for the work of nursing the sick in hospitals. The constitution of the society has never varied. The sisters take simple vows, which are yearly renewed; they add a fourth vow, by which they bind themselves to serve the sick. Pos-

tulants are admitted to the habit at the end of six months; the period of probation lasts for five years. The dress of a Sister of Charity is too well known to need description.

5. Sisters of Charity of St. Paul.—This congregation was founded by M. Chauvet, a French curé, assisted by Mdlle. de Tilly, in 1704.

6. Sisters of Charity.—This institute was founded in 1815 by Mary Frances Aikenhead, for the purpose of ministering to the sick and poor in hospitals and at their own homes. The sisters, though not in any way connected with the celebrated foundation of St. Vincent of Paul, have “very nearly, if not exactly, the same objects of Christian charity in view.” The congregation was approved by the Holy See in 1834. The vows are perpetual; the rule is that of the Society of Jesus so far as it is suitable for women; a probation of two years and a half is undergone before admission to the habit.

7. Sisters of the Good Shepherd.—This society, the chief object of which is the reformation of fallen women, was founded by the Père Eudes and Marguerite l’Ami in 1646.

8. Sisters of the Holy Child Jesus.—This is a recent institute, founded for teaching both the rich and the poor.

9. Sisters (Little) of the Poor.—This admirable institute was founded in 1840 by the curé of St. Servan, M. le Pailleur, aided by four women of humble birth, whose names were Marie Augustine, Marie Thérèse, Jeanne Jugon, and Fauchon Aubert, for the support, relief, and nursing of aged or infirm poor persons. The sisters maintain (their resources being chiefly got by begging from door to door) thousands of the aged poor in many countries.

10. Sisters of Mercy.—This important and flourishing order was founded by Miss Catherine McAuley, for carrying on all the works of mercy, both spiritual and corporal. The foundress took the title of her order from that of St. Peter Nolasco; its rule, with some slight modifications, from that of the Presentation Nuns. Except in the case of recent filiations, each convent is independent of every other, and is completely under the jurisdiction and control of the bishop of the diocese. Besides the three essential vows the sisters take a fourth—to devote themselves for life to the service and instruction of the poor, sick, and ignorant.

11. Sisters (Poor) of Nazareth.—An offshoot from the institute of the Little Sisters of the Poor, which it resembles in most respects.

12. Sisters of Providence.—Founded

some years before the French Revolution, chiefly in order to meet the difficulty of obtaining sound education in country districts, by M. Moye, vicar of a parish near Metz.

13. Sisters (School) of Notre Dame.—An order which had for its primary object the salvation of the souls of poor children. In 1809 the mother house and the administration of the order was established at Namur, France. The rules and constitutions received the formal approbation of the Holy See in 1844.

14. Sisters of La Sainte Union des Sacrés Cœurs.—Founded at Douai by the Abbé Debrabant. The rule and constitutions are chiefly taken from the rule prescribed by St. Francis of Sales to the nuns of the Visitation. The object of the institute is the education of girls in every rank of society.

15. Sisters of the Faithful Virgin.—This order was founded mainly for the care of orphans. The mother house is at La Délivrande in Normandy.

SOCIETY OF THE FAITHFUL COMPANIONS OF JESUS. This congregation, founded at Amiens by Madame de Bonnault d'Houet in 1820, under the direction of the Père Varin, of the Company of Jesus, to labor for the sanctification of souls and the female education.

SODALITY. A religious congregation

or association consisting of lay persons, male or female, or both male and female, meeting together at stated times, under ecclesiastical direction, for the performance of pious exercises, and recommending to each of its members conformity in life and conversation to a body of rules, framed in order to promote the honor of God, devotion to the Blessed Virgin, the spread of good works, and the spiritual advancement of those who faithfully observe them.

SOUL. The primary principle of life, and by living things all such as have the capacity of motion from within.

SPONSORS. Persons who, according to the practice of the Church, assist at the solemn administration of baptism, to make profession of Christian faith in the name of the baptized.

STATIONS OF THE CROSS. A series of pictures or statuary representing the different events in the Passion of Christ, each Station corresponding to a particular event. Usually, they are ranged round the church, the first station being placed on one side of the high altar, the last on the other. The Stations are among the most popular of Catholic devotions, and are to be found in every church. Sometimes they are erected in the open air,

especially on roads which lead to some church or shrine standing on a hill.

STIGMATA. The word stigmata signifies "I bear the marks of Jesus in my body." Such marks were set on slaves who had run away, on slaves consecrated to the service of a heathen god, on captives, and sometimes soldiers branded the name of their general on some part of their body.

In the year 1226 St. Francis of Assisi was on Mount Alvernus to keep his annual fast of forty days in honor of St. Michael. One morning, says St. Buonaventure, about the 14th of September, the feast of the Exaltation of the Cross, Francis saw a seraph flying towards him. There was a figure of a man attached to a cross between the wings. After the vision disappeared, the hands and feet of the saint were found to be marked with nails, and there was a wound in his side. The wounds were seen by some of the friars and by Alexander IV. during the lifetime of the saint, and after his death by fifty friars, St. Clare, and a multitude of seculars. St. Buonaventure assures us that he had the testimony of Alexander IV. from the Pope's own lips. The Church keeps a feast of the Stigmata of St. Francis, instituted by Benedict XII.

STOLE. A narrow vestment made of the same stuff as the chasuble, and worn

round the neck. The Pope always wears the stole. Bishops and priests wear it at Mass—the priest crossed over his breast; the bishop, who has already the pectoral cross on his breast, pendant on each side. They also wear it whenever they exercise their orders by administering sacraments or by blessing persons or things. In some places it is, in others it is not, worn in preaching, and the custom of the place is to be followed. Deacons wear it at Mass, or at Benediction, &c., when they have to move the Blessed Sacrament, over the left shoulder and joined on the right side.

STOLE-FEES. The fees, varying in different countries, which it is customary among the laity to pay to a priest at the time of his discharging any sacred function for their benefit—e. g. in marriages, christenings, and funerals.

SUICIDE. Those who voluntarily, and while in the full possession of their faculties put an end to themselves, are deprived of ecclesiastical burial. But in such cases the canon law inclines to a lenient judgment; and if a person be found, for instance, drowned or poisoned, and it be not proved that he had expressed the deliberate intention of taking his own life, the law prefers to presume some other cause of death, such as the act of a malefactor, or accident, or temporary aberration of mind.

In many countries the civil law now requires that persons who have committed suicide, even though the wilfulness of the act and their sanity at the time be established, shall be buried in the churchyards. In such a case the ministers of the Church take no part in the funeral obsequies.

SULPICIAN. A society of priests who devote themselves to the care of theological seminaries. They derive their name from the seminary of S. Sulpice in Paris, where they were established by their founder, M. Olier, in 1642.

SUPREMACY. By this is meant the doctrine that the chief authority has the power to ordain and judge in the last resort without appeal in all causes and over all persons, ecclesiastical as well as civil.

SURPLICE. A garment of white linen worn over the cassock in choir and in the administration of the sacraments. It is among the most familiar, and at the same time is one of the most modern of Church vestments.

SUSPENSION. A prohibition by which a cleric is forbidden to exercise his orders or his clerical office, or to administer and enjoy the fruits of his benefice.

SYLLABUS. The Syllabus was a digest or table of the errors condemned on various occasions by Pius IX., drawn up and circulated by his orders.

SYNODAL EXAMINERS. A committee of learned ecclesiastics, appointed in the diocesan synod, numbering not less than six, and (as a rule) not more than twenty members, whose duty it is to ascertain and test the qualifications of candidates for benefices or other Church preferment. They hold office only from one diocesan synod to another. If the committee be reduced below six in the interval between two synods, the bishop makes provisional appointments so as to complete the prescribed number.

SYNODALS. A small payment in the nature of a "cathedraticum," due from the incumbents of benefices to the bishop.

T

TE DEUM. A hymn in the form of a psalm, recited at the end of Matins on all feasts except Holy Innocents, and on all Sundays except during penitential seasons.

TEMPERANCE is equivalent to restraint or moderation; but it is commonly used for moderation in certain strong appetites which are concerned with the preservation of the individual or of the race, such as eating, drinking, and generation. Modesty, chastity, sobriety, and similar virtues come under the head of temperance.

Among us, the word temperance is still further restricted to mean moderation in the use of intoxicants, and sometimes, but incorrectly, it is taken to mean total abstinence from these. The Catholic Church teaches that the use of wine is, in itself, perfectly lawful. At the same time, the Church holds that drunkenness is a mortal sin. Hence, all her children are bound at least to be temperate.

TEMPORAL POWER. Temporal power was formerly exercised by the Pope as king of the states of the Church.

The Popes have not ceased to declare, that the preservation of their temporal independence is necessary, as human affairs are constituted, to the free and full exercise of their spiritual authority.

THEOLOGICAL VIRTUES. Faith, Hope, and Charity are called the theological virtues, because they relate immediately to God. The moral or cardinal virtues are concerned with our duties, and so relate to Him indirectly; but the theological virtues have Him for their immediate object—it is God in whom we believe and hope and whom we love. These virtues are supernatural because they are beyond the reach of man's natural powers, and because they enable him to attain a supernatural end.

THURIBLES. A vessel as old as the

use of incense in the Church, in which the incense is carried.

TIARA. A head-dress surrounded with three crowns, which the Pope wears as a symbol of sovereignty.

TITHES. Tithes are the tenth part of all fruits and profits justly acquired, owed to God in recognition of His supreme dominion over man, and to be paid to the ministers of the Church.

TONSURE. The shaving of the crown in a circle, which is a distinguishing mark of clerics. Among some of the monastic orders and friars the tonsure leaves only a circle of hair round the head; the tonsure of secular clerks, on the other hand, is small.

TRADITION. Properly the act of handing down. Christ left His Church with no written books, and with nothing but tradition to guide it. St. Paul insists on the necessity of holding to the Christian tradition.

TRANSEPT. In architecture the part of the church which forms the short arms of the cross on which the plan is laid. It extends on the north and south side of the area between the nave and the choir.

TRAPPISTS. A branch of the Cistercian order. The founder Armand Jean le Bouthillier de Rancé, born in 1626, was of a noble family. He was ordained priest

in 1651. In 1660 he resigned all his benefices except the abbacy of La Trappe, and told the monks that they would thenceforth have to live by the rule of what was called the "Strict Observance" of the Cistercian order. La Trappe was an ancient monastery lying in the heart of La Perche, not far from Sééz, founded as a Cistercian house in 1140 by Rotrou, count of Perche. The final result was the discipline of La Trappe. They are not free to choose the kind of work which they like best. The abbot himself works, and often takes up the most abject sort of employment. Their indoor employments, when the weather does not allow of outdoor labor, include carpentry, joinery, copying, binding, sweeping, and many other useful toils.

Probably the most trying part of all the discipline is the silence, no monk being allowed to speak to his brother on any occasion. The abbot and the guest-master are the only persons in the convent who are permitted to speak to strangers.

TRENT, COUNCIL OF. The general councils of the fifteenth century succeeded on the whole in one of the principal objects for which they were convened, that of restoring or maintaining the unity of Christendom. At Constance the great schism was closed; at Basle the difficulty with the Hussites was arranged; at Fer-

rara-Florence East and West were momentarily reunited. Hence it was natural, that when religious dissension and disturbance broke out in the sixteenth century, a general council should be confidently looked to as the remedy. And yet, as Pallavicini remarks, the remembrance that the Nicene Council did not put down Arianism, nor that of Chalcedon Eutychianism, with other like instances, might have served to moderate expectation and check disappointment, if it should prove that the great Œcumenical Council of the sixteenth century, though inferior in no respect to any, even the very greatest of its predecessors, nevertheless, far from suppressing Protestantism, ushered in a long period of strife between Catholics and the various heterodox bodies in every land—a strife of which the end appears to be still distant.

TRINITY, HOLY. The mystery of the Trinity consists in this, that God, being numerically and individually one, exists in three Persons, or, in other words, that the Divine essence, which is one and the same in the strictest and most absolute sense, exists in three Persons, really distinct from each other, and yet each really identical with the same Divine essence. The Father is unbegotten, the Son begotten, the Holy Ghost proceeds from the Father and Son. Each Person is really

distinct from the other, each is the true, eternal God, and yet there is only one God. We can understand how three individual men are distinct from each other and yet possess humanity in common. The unity of the three Divine Persons is altogether different. When we speak of them as one God, we mean not only that each is God, but that each is one and the same God, and herein is the mystery, incomprehensible to any created intelligence.

TUNIC. A vestment proper to subdeacons, who are clothed in it by the bishop at ordination, and like the dalmatic. Even this distinction is not, so far as we know, generally observed. It is also worn by bishops under the dalmatic when they pontificate.

TWELFTH DAY. Another name for the Epiphany, it being the twelfth day after Christmas.

TYPE. Types are persons, things, actions, and events of the Old Testament ordained by God to foreshadow the future. The existence of types is expressly set forth in both the Old and the New Testament. The term "type," which originally means model, form, or figure, is taken from the New Testament. St. Paul says that the first Adam was "a figure of Him that was to come," inasmuch as his carnal paternity is an image of the spiritual paternity of Christ.

U

URSULINES. This teaching order was founded by St. Angela Merici, of Brescia, in 1537. The objects of their institution is to nurse the sick, teach young girls, and sanctify their own lives. It was known as the Congregation of St. Ursula. A bull of Paul III. (1544) confirmed the title.

USURY. Usury, in its wider signification, means all gain made by lending. This is a sense which usury often has in the classics, and so understood usury occurs whenever a man lends capital at interest. Now, however, usury signifies unjust gain on a loan, unjust because not justified by the loss, risk, &c., of the lender or the advantage to the borrower, or because the amount of gain is exorbitant.

It became more and more evident that commerce could not exist without a rate of interest, and reflection showed many just grounds on which a moderate rate could be exacted. Such are the risk to the lender, the loss to which he is put by the want of capital with which he might trade and the fruit which the money yields. It was long, however, before opinion adapted itself to new circumstances.

V

VATICAN COUNCIL. This council met on December 8, 1869, and is not yet concluded.

VEIL. Three Eucharist veils were in use in the ancient Church, the paten veil for covering the bread before consecration, the chalice veil, and a very thin transparent veil for covering both paten and chalice. The offertory veil was used, according to the various parts of the ceremonial of High Mass. It seems to be the same as the benediction veil with which the subdeacon now covers the chalice at High Mass, and which is also used at the Benediction of the Blessed Sacrament.

The nuptial veil is worn by brides in the marriage ceremony. St. Ambrose speaks of a veil stretched over the heads of the bride and bridegroom during the celebration of marriage, with a mystical significance.

VESTMENTS. Long before the ecclesiastical vestments were distinguished by their form from those in common use certain garments were reserved for the officiating clergy, though they were identical in form with the ordinary garb.

VIATICUM. Holy Communion given to those in danger of death.

VICAR-APOSTOLIC. By this is meant either a bishop or archbishop, to whom the Roman Pontiff delegates a portion of his jurisdiction; or an ecclesiastic, not necessarily a bishop, who, acting under a Papal brief, or in virtue of instructions received from the Sacred Congregation of Bishops and Regulars, is commissioned to exercise the episcopal jurisdiction (except in certain special cases) in a diocese where the ordinary, from whatever cause, is incapacitated from its full and efficient discharge.

VICAR-GENERAL. Is an ecclesiastic appointed by the bishop of the diocese to assist him in matters of administration.

In matters of jurisdiction the vicar general is regarded as the ordinary, and his tribunal is identical with that of the bishop, so that there is no appeal from the one to the other. But he is bound to keep carefully within the limits of his commission; thus he may not do any of those things which come under the definition of "Pontificalia," and belong to the episcopal order, such as making the holy oils, consecrating churches, altars, chalices, &c. Nor may he decide anything without a special mandate, which it may be reasonably presumed the bishop could not have intended to entrust to him by his general commission. For instance, although his commission warrants him to

do all formal acts required in the institution of ecclesiastics to benefices, offices, or dignities, it does not authorize him to confer any of these; to do so lawfully he must have a special mandate. He cannot summon a synod, nor visit the diocese; "and generally, in business of an arduous and weighty nature, he cannot act without consulting the bishop." The powers of a vicar-general cease when his commission is cancelled by the bishop; upon his resignation; when, from whatever cause, the bishop's own jurisdiction in the diocese ceases.

VIGILS. The watch kept on the night before a feast.

VINCENT OF PAUL, ST., SOCIETY OF. This society, which exists for the purpose of helping the poor, was founded at Paris in 1833.

VIRTUE. A good quality of the mind whereby a man lives rightly and which no one uses wrongly, which God works in us without our aid.

VISITATIO AD LIMINA APOSTOLORUM. That it was a duty incumbent on a Catholic bishop to visit from time to time the tombs of the Apostles Peter and Paul at Rome, in order to honor the institution of Christ in the person of his vicar, to strengthen his own communion and that of his flock with the living center of Christianity, and to report the state of

his diocese to the Supreme Pastor and Ruler, was a conviction which had been growing in force for centuries, and had found continuous practical expression in those innumerable visits of bishops to Rome which the annals of the Church record. Leo III. (Ep. i.) ordained that bishops should visit the *limina Apostolorum*, but without prescribing anything as to the time. In the sixteenth century the practice assumed the form of a positive law. Sixtus V. by the Constitution "*Romanus Pontifex*" (1585) ordained that the bishops of Italy, the islands in the Adriatic, and the neighboring parts of Greece, should be bound to visit the *limina Apostolorum* once in three years; the bishops of France, Spain, England, Germany, and other countries within the North and Baltic Seas, as also of the islands in the Mediterranean, once in four years; all other bishops in Europe and those of Africa, once in five years; and all Asiatic and American bishops, once in ten years. The visit was to be made either in person, or, if a legitimate hindrance intervened, by a suitable proctor or representative.

VISITATION, EPISCOPAL. To visit his diocese, and ascertain the state and progress of religion in every part of it, is of course one of the main portions of that duty which belongs to the bishop's office.

The aim of such visitations is described as comprehending the maintenance of sound doctrine, the expulsion of heresy, the reformation of morals, the right arrangement of whatever relates both to persons and things ecclesiastical, and the encouragement of the faithful, by preaching and other means, to lead religious and peaceful lives.

VISITATION, ORDER OF THE. This order was founded at Annecy in 1610 by the holy widow Jane Frances, Mme. de Chantal (who was canonized in 1767), under the direction of St. Francis de Sales, then bishop of Geneva. It was designed by the bishop to be open to widows and ladies of weak health as well as to the young and robust; hence but few corporal austerities were required by the rule, and at first there was no enclosure, so that the religious could freely visit the sick and needy in their own homes. On the other hand, the employment of time and the regulation of the thoughts were provided for in the rule with great minuteness. St. Francis did not wish the religious to be exempt from the jurisdiction of the bishops, and therefore he would not consent to the appointment of a superior for the whole order. The rule of enclosure was adopted in 1618. Many houses of "Visitandines"—so these nuns are called in France—soon

arose, and have ever been conspicuous for the order, harmony, and piety which reigned in them. Ven. Marie Marguerite d'Alacoque, so well known in connection with the devotion to the Sacred Heart, belonged to this order.

VISIT TO THE BLESSED SACRAMENT. The daily visit to a church in order to engage in silent prayer before the Blessed Sacrament.

VOCATION. Vocation is taken for that "disposition of Divine Providence" whereby persons are invited to serve God in some special state—e. g. as ecclesiastics or religious. The ecclesiastical vocation is manifested by the pious desires of the heart, by innocence of life, by the sincere love of Christ, by pure zeal for God's glory and the salvation of souls. That to the religious state, or the perfect practice of the evangelical counsels, comes to souls with a certain pressing invitation, with a strong desire of self-sacrifice and a clear perception of worldly vanity, with a certain attractiveness for intimacy with Christ and for the exaltation of His holy Name. But it is given differently to different persons, and prepares them "powerfully" though "sweetly" for the practice of solid virtue. "If thou wouldst be perfect," said our Lord, "go sell what thou hast and give to the poor, . . . and come, follow Me."

VOWS. A vow is a deliberate promise made to God in regard to something possessing superior goodness.

VULGATE. The name is now commonly given to the Latin version of the Bible, authorized by the Catholic Church. In this version all the books found in the Hebrew Bible were translated by Jerome from the Hebrew and Chaldee originals, except the Psalter, which belongs to an Old Latin version revised by Jerome. Judith and Tobias were freely translated by Jerome from the Chaldee (this Chaldee, however, being merely the version of Hebrew originals now lost; see Neubauer, "Book of Tobias," p. xvi.). In the rest of the Old Testament books, and in the deuterocanonical portions of Esther and Daniel, we have the Old Latin translation unaltered; the New Testament consists of the Old Latin text revised by Jerome from the Greek.

W

WASHING OF HANDS BEFORE AND AFTER MASS. A rubric of the Roman Missal directs the celebrating priest to wash his hands in the sacristy before he puts on his vestments.

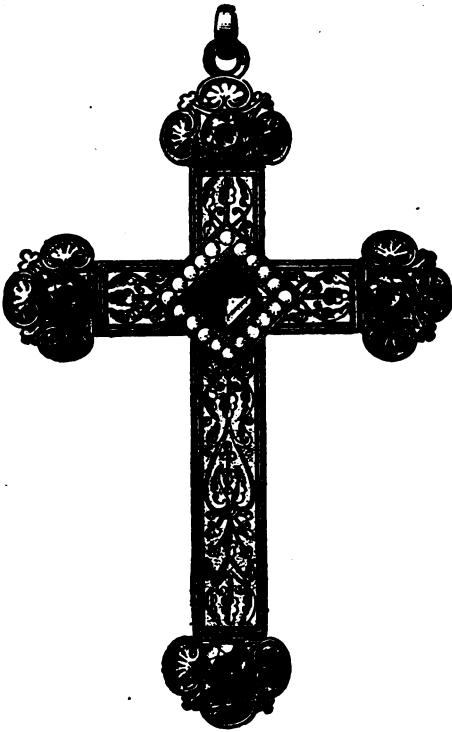
WHIT-SUNDAY. The common English name for Pentecost.

WITCHCRAFT is the art of doing things wonderful, and apparently supernatural, without the intervention of God. Perhaps a more exact definition would be a power, real or supposed, of producing, in concert with an evil spirit, effects beyond the reach of natural means and operations.

Those who deny the existence of evil spirits, and maintain that all the cases of demoniacal possession mentioned in the Bible and recorded elsewhere are merely cases of disease, are of course still less inclined to admit the reality of witchcraft. Imagination, morbid fancy, terror of the unknown, private spite, knavery, credulity, and hallucination, sufficiently account, in their eyes, for all of which witches have ever been accused, or have accused themselves. The former opinion—namely, that any commerce between human beings and evil spirits is imaginary and impossible—is repugnant to Scripture and the implicit teaching of the Church, and cannot be held by Catholics. But it does not follow that because we believe that obsession is a fact, and that human beings can and do come under the influence of evil spirits, we should therefore admit the reality of any such leagues or compacts with the devil as the records of witchcraft assume.

X

XAVERIAN BROTHERS. This teaching institute was commenced at Bruges in 1839, and definitely established in 1846, by Theodore James Ryken, a native of Elshout, in the Catholic province of North Brabant, Holland. His object was to "found a congregation of men who would sacrifice their lives to the Christian education of youth." The first professions were those of himself and twelve young brothers, made on October 22, 1846. Ryken took the name of Brother Francis Xavier, after the Apostle of the Indies, who was chosen patron of the congregation. Soon afterwards he opened St. Francis Xavier's College at Bruges for day scholars and boarders: this is said to have become "the most flourishing school in the city."



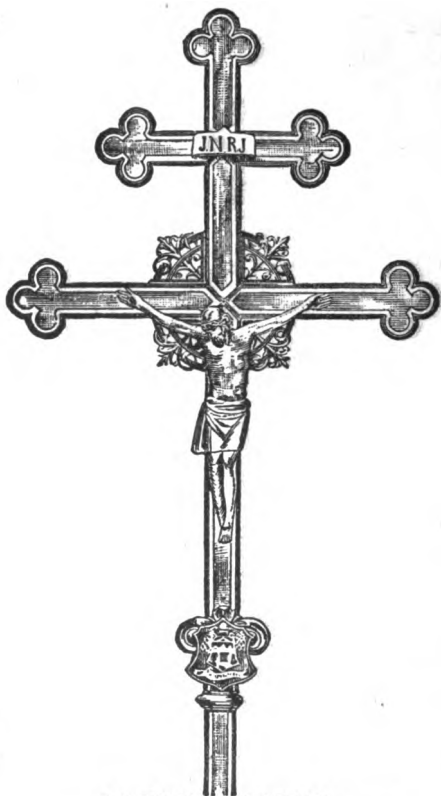
BISHOP'S PECTORAL CROSS.



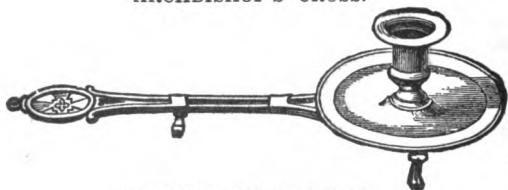
BISHOP'S RING.



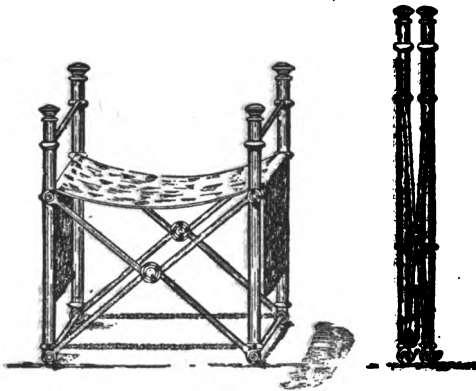
BISHOP'S CROSIER.



ARCHBISHOP'S CROSS.



BISHOP'S CANDLE-STICK.



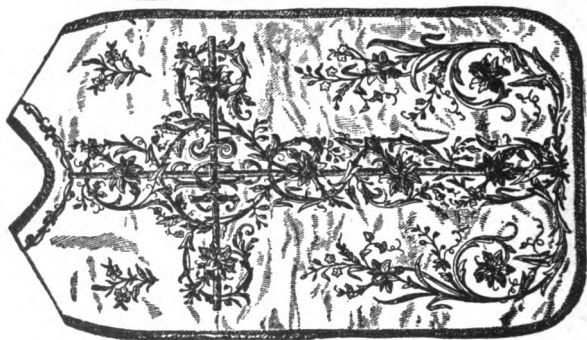
BISHOP'S FALDSTOOL.



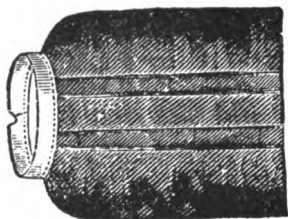
**OILSTOCK FOR
CONFIRMATION.**



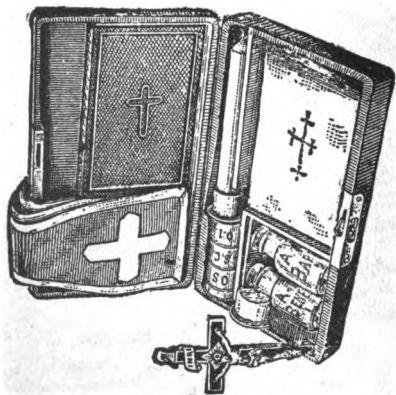
EWER FOR BISHOP'S MASS.



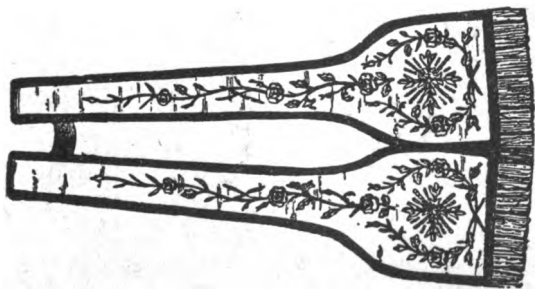
CHASUBLE.



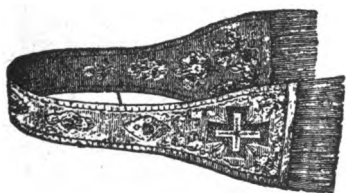
RABBI AND BIRETTA.



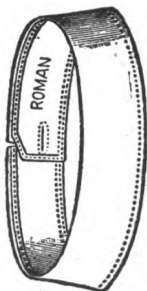
PRIEST'S SICK CALL CASE.



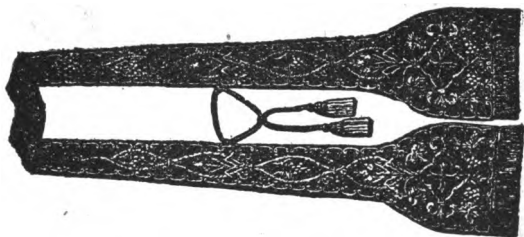
STOLE.



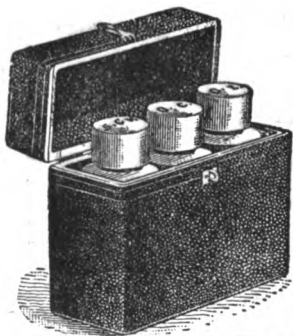
MANIPLE.



ROMAN COLLAR.



PREACHING STOLE.



OILSTOCKS FOR THE SACRISTY.



PYX BURSE.



OILSTOCK BURSE.



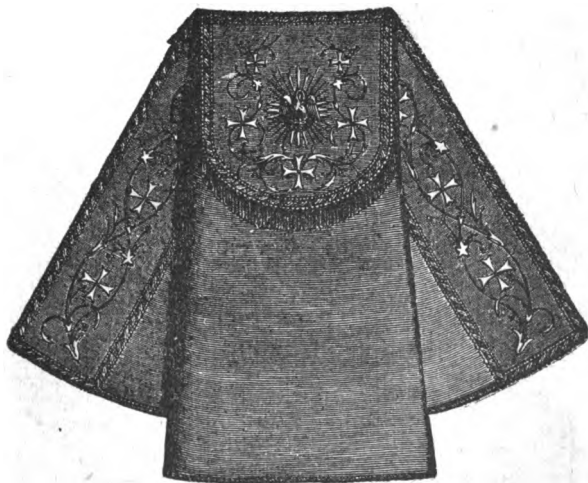
CLAPPER USED IN HOLY WEEK.



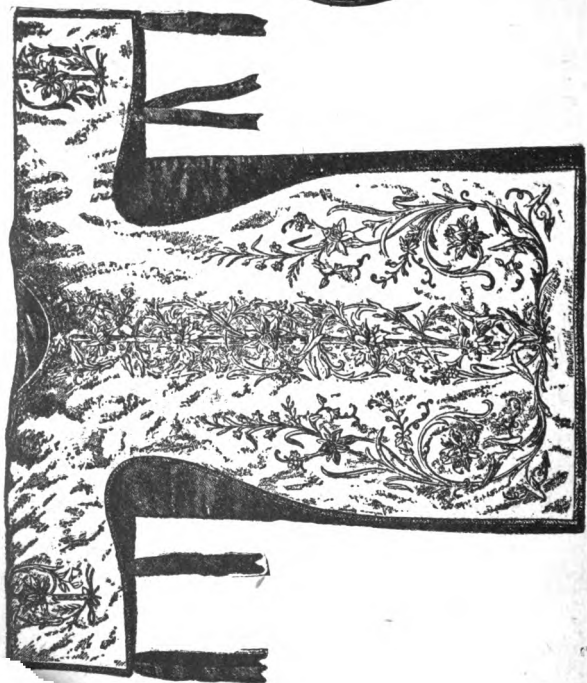
BAPTISMAL CASE.



MISSIONARY OUTFIT.



COPE.



DALMATIAN.



IRONS FOR ALTAR BREADS.



MONSTRANCE OR OSTENSORIUM.

CIBORIUM.



CRUETS.



CHALICE.



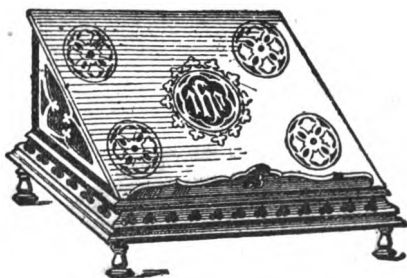
CENSER.



ABLUTION CUP.



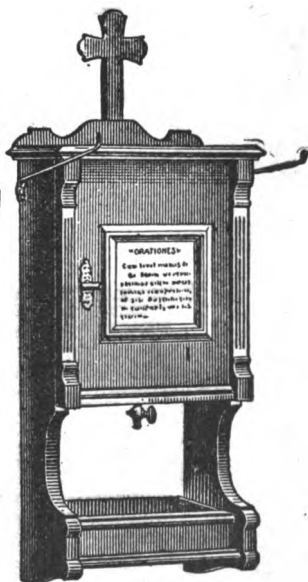
LUNA.



MISSAL STAND.



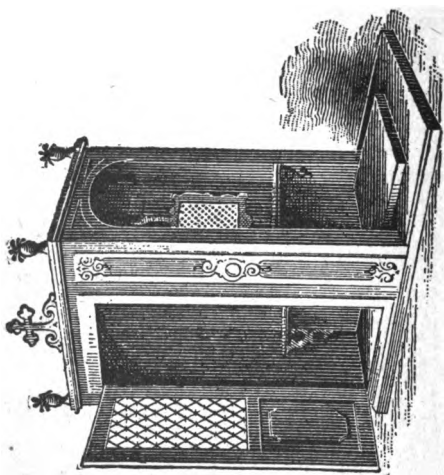
**TRIANGLE WITH CANDLES
USED IN HOLY WEEK.**



SACRISTY LAVATORY.



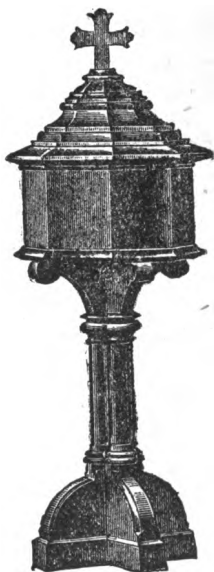
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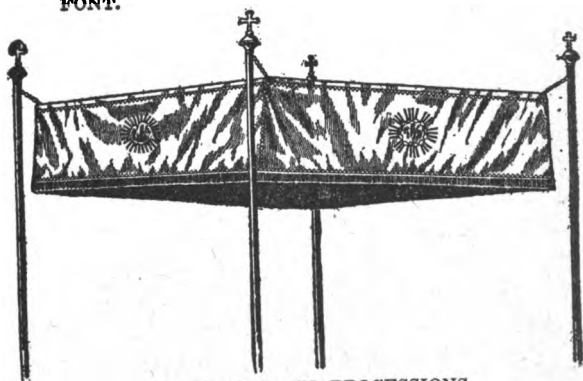
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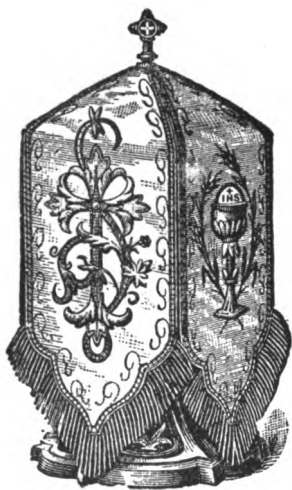
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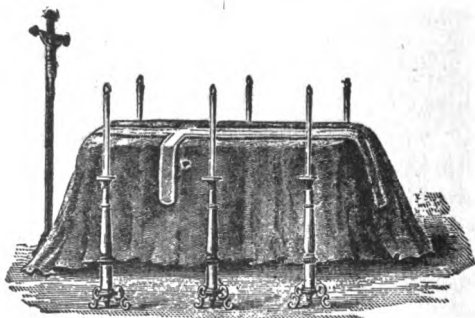
CANOPY USED IN PROCESSIONS.



CIBORIUM COVER.



**BALDACHINO FOR THE
EXPOSITION OF THE
BLESSED SACRAMENT.**



CATAFALQUE USED AT REQUIEM HIGH MASS.

One Hundred and Fifty Important Facts IN Catholic Church History Explained

THE OLD DISPENSATION

Four Empires or monarchies, i. e., powerful states, preceded the Roman Empire, Assyria, with its capital, Nineveh, wielded imperial power from about 625 to 1300 B. C. In 625 Assyria was overthrown and Babylon became the seat of Empire, 538-625. Its greatest ruler was Nabuchodonosor. His grandson, Baltassar, lost Babylon taken by Cyrus, founder of the Persian Empire, which in turn was conquered by Alexander the Great, in 331 B. C. The new Macedonian Empire fell asunder with the death of Alexander, its founder, and out of its ruins arose many smaller states and kingdoms which in the course of time fell under Rome, which from a city-state became complete conqueror of the civilized world. This period coincided with the coming of Christ.

RELIGION IN THE ANCIENT WORLD.

All these monarchies were pagan monarchies. Paganism is the turning away of fallen man from the one true God and his law. The "gentiles," heathens, pagans, began to worship many gods (polytheism). Others paid religious veneration to demons or subordinate spirits, to ancestors, kings, living or dead (apothecosis) or to personified virtues and vices, even the most shameful. Still others who had a philosophical turn of mind, put the visible universe in the place of God (pantheism), or dreamt of two hostile divinities, the good and evil (dualism). Others deified mere matter, the flesh and its desires (materialism). Some recognized a blind necessity, to which even the gods were subject, as the highest power (fatalism). The insufficiency and absurdity of all these human inventions landed many in universal doubt (scepticism).

CHARACTER OF PAGANISM.

These false doctrines led to an ever increasing corruption and immorality which manifested itself in idolatry, superstition and human sacrifices. It was chiefly through the intercourse of pagan nations with the Hebrew people, that truths of the primitive revelations which had been lost were revived among them.

THE CHOSEN PEOPLE.

Of all the ancient nations, the Israelites, "the chosen people," were alone in possession of the true religion, a direct, divine revelation. In Abraham, God gave them their ancestor, and the promise that the Redeemer would issue from his family. Through Moses He freed them from the bondage of Egypt, and gave them the Decalogue, judicial and ceremonial laws and a high priest. According to their national or Mosaic law, God Himself was the immediate ruler of Israel (Theocracy).

Under the Judges they conquered Canaan, the Promised Land, and formed for four hundred fifty years a theocratic republic, with the Tabernacle and the Ark of the Covenant as their national center. The introduction of the kingdom followed in 1099 B. C. (Saul, David and Solomon), the building of Solomon's temple, and after Solomon's death, the separation of the one into the two hostile kingdoms of Judea and Israel, 975 B. C.

Rapid as was the decay of the chosen people, God did not abandon them. He sent them prophets to preserve uncorrupted amid error and sin, the doctrine of the one true God, to keep alive the faith in the promised Redeemer and to announce the time of His coming. All the sacrifices, ceremonies and institutions

of the chosen people were types of the expected Savior. The dignities of the three representatives of God, the High Priest, the Prophet and the King, were to be united in the Redeemer of the world.

THE MISSION OF THE HEBREWS.

Of utmost importance was the providential mission of the Hebrews to revive the worship of the true God (Monotheism) and the knowledge of His moral law among the heathen nations. Placed by Providence on the highway of nations where the commercial roads and caravans of Europe, Asia and Africa intersected each other, they came in contact with all the ancient monarchies. Thus it happened, that when the time of Christ's coming approached, many pagans embraced the worship of God, rejected their heathen practices and adopted the moral precepts and even the ceremonies of the Mosaic law.

On the other hand, this intermingling of the Jews with other nations reacted on themselves. Sects like those of the Pharisees and Saducees, political parties, favoring the adoption of Greek manners and learning (Hellenism), dangerous schools of philosophy arose among them.

Their worship of God became merely external and tintured with intense

fanaticism, national pride and hatred of the Gentiles. The great majority expected in the coming Messiah, not a Redeemer who would deliver them from error and sin, but a conqueror who would free them from the Roman yoke.

THE NEW DISPENSATION

THE COMING OF CHRIST

Preparation—The ancient world had to pass through all the various stages of external progress and internal degeneracy in order to learn by sad experience the insufficiency of its natural resources and the need of a divine Redeemer.

The belief was widely spread among the Gentiles that a deliverer was to come; the political condition of the world, the influence of the Roman Empire itself prepared the way for the speedy propagation of the Kingdom of Christ. The best pagan philosophers, as Socrates, Plato, Aristotle and others, though without authority and the intention of teaching the common people and reforming the world, had, nevertheless, spread ideas among the educated classes which facilitated a transition to the Christian revelation.

The perfect development and universal use of the two languages of the civilized world, Latin and Greek, afforded an effi-

cient means for the propagation, explanation and defense of Christ's teaching. At the time of the Savior's coming universal peace reigned in the world.

THE BIRTH OF CHRIST

Jesus Christ, the God man, was born at Bethlehem, of the Virgin Mary, during the reign of Augustus. Through His mother He belonged to the family of David, to the tribe of Juda, to the nationality of the Hebrews. Owing to the time and place of His birth, He was a subject of the Roman Empire which officially testified to His human nature at His birth by the census rolls (to which Tertulian, born 160 A. D., refers as existing in his time); at His death by the inscription: "Jesus Nazarenus," affixed to the cross by the order of the Roman Governor Pontius Pilate. The shepherds of Bethlehem and the Magi from the East doing homage to the new-born Savior, represented the two great divisions of mankind, the Jews and the Gentiles.

Pursued by Herod as a possible rival of his dynasty, Jesus spent a portion of His boyhood in Egypt, and after His return led a life of humble and laborious retirement at Nazareth up to His thirtieth year.

CHRIST'S PUBLIC LIFE.

In the fifteenth year of the reign of the Emperor Tiberius, John the Baptist, the forerunner of the Redeemer, began to preach and baptize on the banks of the Jordan. When Jesus was about thirty years of age, He was baptized by John, and announced as the "Lamb of God who taketh away the sins of the world."

After a forty days' fast in the desert, Jesus entered upon His public life—the life of a teacher, benefactor and worker of miracles,—and the foundation of His Church. At the age of thirty-three He instituted the Holy Eucharist, was betrayed by Judas, condemned to death by the Jews, and crucified under the authority of Pontius Pilate. Thus the Jews and Gentiles again co-operated in carrying out the divine decrees. During the forty days between His resurrection and ascension, He completed the work of the organization of His Church.

On the fortieth day after His resurrection, in the presence of many witnesses He ascended into Heaven, taking with him the human body which he had assumed for the redemption of mankind.

But before returning to the bosom of His Eternal Father He laid deep the foundation of His future Church, by bestowing upon the Apostles the full power of the Priesthood, by sending them even as

the Father sent Him to all nations of the earth, and by establishing St. Peter the visible and abiding Head of the Church.

PERIODS OF CHURCH HISTORY

1. From the Descent of the Holy Ghost to the Triumph of Christianity.

A. D. 33-312.

Foundation of Church.

Extension of Church.

Council of Jerusalem.

Persecutions.

2. From the Triumph of Christianity to The Reformation. A. D. 312-1517.

Heresies.

General Councils.

Inquisition.

Temporal Power of the Popes.

Schism of the East.

Pontificate of Gregory VII.

Schism of the West.

3. From Reformation to the Present Day. A. D. 1517-1906.

Rise of Protestantism.

Council of Trent.

Massacre of St. Bartholomew's Day.

Jansenism.

Secret Societies.

French Revolution.

Pius VII. and Napoleon.
Revolution in Italy.
The Oxford Movement.
Loss of the Temporal Power.
The Vatican Council.
Pontificate of Leo XIII.
Reign of Pius X.

IMPORTANT FACTS IN CHURCH HISTORY EXPLAINED

In the Form of Questions and Answers.

No. 1.

Question: What is the Church?

Answer: The Church is the congregation of the faithful, who, being baptized, profess the same faith, partake of the same Sacraments and are governed by their lawful Bishops under one visible head, the Pope.

No. 2.

Question: How did Christ prepare for the establishment of His Church?

Answer: He chose twelve Apostles to whom He gave power to preach and to teach, to baptize, to offer sacrifice, to forgive sins and to administer the other Sacraments. To them he said: "All power is given to Me in heaven and on earth; as the Father hath sent me, I also send you. Going, therefore, teach ye all

nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

(St. Matt. xxviii.)

No. 3.

Question: Name the twelve Apostles.

Answer: Simon, afterwards Peter, and Andrew, his brother; James (the Elder) and John, his brother, sons of Zebedee; Philip and Bartholomew; Thomas and Matthew; James (the Less) Simon Zelotes, Jude the brother of James, and Matthias.

No. 4.

Question: In what words did Christ give the primacy to St. Peter?

Answer: "Thou art Peter and upon this rock I will build My Church. I will give to thee the keys of the kingdom of heaven. I have prayed for thee, Peter, that thy faith fail not, and thou being once converted, confirm thy brethren. Feed My lambs; feed My sheep."

No. 5.

Question: What did the Apostles do after the Ascension?

Answer: They returned to Jerusalem, and in prayer and seclusion awaited the coming of the Holy Ghost. The treason and death of Judas had left their number incomplete. Peter, therefore, exercising his supreme jurisdiction, advised the

Apostles to select from among the Disciples some one to fill the vacancy. Two names were proposed, Matthias and Barnabas; lots were cast and the choice fell upon Matthias. Ten days after the Ascension, the Holy Ghost descended upon the Apostles in the form of tongues of fire.

No. 6.

Question: What Jewish Feast was this?

Answer: The Feast of Pentecost, anniversary of the promulgation of the law on Mount Sinai.

No. 7.

Question: Give the scriptural account of the descent of the Holy Ghost.

Answer: "And when the days of Pentecost were accomplished they were altogether in one place, and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting, and there appeared to them parted tongues as it were, of fire, and it sat upon every one of them, and they were all filled with the Holy Ghost and they began to speak in divers tongues according as the Holy Ghost gave them to speak."

(Acts, II, 1-4.)

No. 8.

Question: What did the Apostles then do?

Answer: Jerusalem was filled with Hebrews from all parts of the earth who had come to celebrate the Feast. A vast multitude assembled round the Apostles and were astonished at hearing themselves addressed in their own tongue. Peter was the first to announce the glad tidings of the gospel. Of those who heard, three thousand were converted and thus was the Church founded.

No. 9.

Question: How did the first Christians live?

Answer: All the multitude of those who believed had but one heart and one soul. They had all things in common; there were no poor among them. Those who had possessions sold them and laid the price at the feet of the Apostles.

No. 10.

Question: What is related of Ananias and Saphira?

Answer: Ananias and Saphira sold their possessions but brought only a part of the amount to the Apostles. When Ananias falsely asserted that it was all, he was immediately struck dead. Saphira then coming in, but not knowing what had occurred, also testified falsely and was punished in the same manner.

No. 11.

Question: How were the Apostles treated?

Answer: The chief priests seeing the effects of the preaching of the Apostles, hated them as they had hated their Master before them. Sts. Peter and John were brought before the Sanhedrin and were commanded to preach no more, but to this command they replied, "We must obey God rather than man." Persecution, instead of intimidating them, only increased their zeal and courage.

No. 12.

Question: Who was the first martyr?

Answer: St. Stephen, one of the seven Deacons who was stoned to death.

No. 13.

Question: Who was the most remarkable of his persecutors?

Answer: A young man named Saul, afterwards known as St. Paul.

No. 14.

Question: Give a brief account of the conversion of St. Paul.

Answer: After the death of St. Stephen, having obtained letters from the high priest, Paul set out for Damascus, breathing hatred and persecution against the followers of Christ. On the road a flash of light suddenly struck him blind and threw him from his horse to the ground; at the same time he heard a voice saying: "Saul, Saul, why persecutest thou Me? I am Jesus whom thou

persecutest.” And he, astonished, said: “Lord, what wilt thou have me to do?” And the Lord said to him: “Arise, go into the city and there it shall be told thee what thou must do.” Thereupon he was led to Ananias, by whom his sight was restored, and a few days after his baptism, he began to preach boldly the Doctrine of Christ. He preached in Arabia and Greece and is known as the Great Apostle of the Gentiles. He suffered martyrdom in Rome in 69.

No. 15.

Question: Before dispersing, what did the Apostles do?

Answer: They composed the Apostles Creed which contains twelve articles. It is in this Creed we find the first mention of the name of the Church founded by Christ, the Holy Catholic Church.

No. 16.

Question: Where did St. Peter go?

Answer: He went first to Antioch (A. D. 38-44), then to Alexandria, thence to Rome where he permanently established his See, as Supreme and Visible Head of the Church.

No. 17.

Question: When was the first Council held?

Answer: In Jerusalem, A. D. 51. In this Council the Gentile converts were

declared exempt from the ceremonies of the Mosaic Law. After there had been much disputing, St. Peter, who presided, pronounced the decision in the name of the Church "and all the multitude held their peace."

No. 18.

Question: Was the Gospel preached to the nations before the death of the Apostles?

Answer: Yes; St. Thomas carried it to India, St. John to Asia Minor, St. Bartholomew to Greater Armenia, St. Matthew to Persia, St. Simon to Mesopotamia, St. Jude to Arabia, St. Matthias to Ethiopia, St. Philip to Asia, St. James the less to the Jews, St. James the elder to Spain.

No. 19.

Question: Was the Bible the sole Rule of Faith for the first Christians?

Answer: No; for at least the first century the Bible was not complete, and the faithful received the rule of faith by tradition; hence, St. Paul writing to the Thessalonians, says: "Therefore, brethren, stand fast and hold the traditions which you have learned whether by word or by our Epistle. (Thess. 2, 14) Sts. Peter and Paul never saw the whole of the New Testament. Moreover, some of the Epistles written by the Apostles are lost. The Bible can not be received as

the sole rule of Faith, for it does not contain the entire revelation of God. It nowhere tells us how many Divine Books there are, and which they are; if we did not know this from Tradition we should not even have a Bible. The Apostles, through whom the revelations of Christ came to us, were commissioned to teach, not to write.

No. 20.

Question: By whom is the Divine Doctrine kept pure and incorrupt?

Answer: By the infallible teaching body of the Church.

No. 21.

Question: Who compose the infallible teaching body of the Church?

Answer: The Pope and the Bishops united with him.

No. 22.

Question: Who assures us that the Church cannot err?

Answer: Christ Himself, in His three-fold promise. First, that He will be with her even to the consummations of the world. Second, that the spirit of the Truth will abide with her forever. Third, that the gates of hell will not prevail against her.

No. 23.

Question: How is the Bible Divided?

Answer: Into the books of the Old and New Testament.

No. 24.

Question: Name the books of the Old Testament.

Answer: Twenty-one Historical Books, seventeen Prophetical Books and seven Moral Books.

The Historical Books are: The Pentateuch, or five Books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy); the Book of Josua; the Book of Judges; the Book of Ruth; the four Books of Kings; the two Books of Paralipomenon; two Books of Esdras; the Book of Tobias; the Book of Judith; the Book of Esther and the two Books of the Macabees.

The Prophetical Books are: Isaias; Jeremias, Baruch; Ezechiel; Daniel; Osee; Joel; Amos; Abdias; Jonas; Michael; Nahum; Habacuc; Sophonius; Aggeus; Zacharius and Malachias.

The Moral Books are: The Book of Job; the Psalms; Proverbs; Ecclesiastes; the Canticle of Canticles; the Book of Wisdom and Ecclesiasticus.

No. 25.

Question: Name the Books of the New Testament.

Answer: The four Gospels of Sts. Matthew, Mark, Luke and John; the Acts of the Apostles by St. Luke; fourteen Epistles of St. Paul, one of St. James,

one of St. Jude, two of St. Peter, three of St. John, and the Apocalypse.

No. 26.

Question : How did St. Paul write so many Epistles?

Answer: He was imprisoned for two years and during that time he addressed letters to the churches he had established.

No. 27.

Question: Name the four great Prophets.

Answer: Isaias, Jeremias, Ezechiel and Daniel.

No. 28.

Question: Why are they called "Great"?

Answer: They are so-called on account of their extensive writings.

No. 29.

Question: Who is called in Ecclesiasticus the "Great Prophet"?

Answer: Isaias; from the greatness of his prophetic spirit, by which he had told so long before, and in so clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles and the glorious establishment and perpetual flourishing of the Church of Christ; insomuch that he might seem to have been an evangelist rather than a prophet.

No. 30.

Question: Who made the first translation of the Bible?

Answer: The first translation was the Itala. St. Jerome in 420 translated the Bible into Latin, giving us what is known as the Vulgate. It is used by the Church in her Liturgy.

NOTE—The greater part of the Old Testament was written in Hebrew. With the exception of St. Matthew's Gospel, written in Hebrew, the whole of the New Testament was written in Greek.

The Greek translation of the Old Testament, made at Alexandria in Egypt, about 250 years before Christ, is called the Septuagint. It is this translation that was used by the writers of the New Testament, who quote from it 300 times and only fifty times from the Hebrew. Evidently, Christ and the Apostles, from whom the early Christians received their whole religion, regarded the Septuagint as the standard version, and the Canon of the Septuagint is the Catholic list or Canon. The Protestant Canon is that of the Jewish Synagogue, hence it rejects the books of Judith, Tobias, Ecclesiasticus, Wisdom, Baruch, and the two Books of Machabees. Of Protestant translations into English, King James' Bible first published in 1611, is generally preferred.

The only version which the Church has formally approved, is the Latin Vulgate, which the Council of Trent declares, "is to be considered as the authentic Bible for official uses of teaching." All translations into Modern languages must conform to the text of the Vulgate. The English version in ordinary use among Catholics is known as the Reims-Douay edition. It was first published partly at Reims in 1582, and partly at Douay in 1609.

No. 31.

Question: Who was the author of the first general persecution of the Christians?

Answer: Nero, during this persecution Saints Peter and Paul suffered martyrdom on the same day, June 29, A. D. 69. St. Peter was crucified with his head downward; St. Paul was beheaded.

No. 32.

Question: Give an account of the downfall of Jerusalem.

Answer: At Easter, (A. D. 70), Titus, son of Emperor Vespasian, began preparations for a vigorous siege. At the same time, Jews from all parts of the world were assembled to celebrate the pasch. Their presence but added fury to the factions and revolt of the Jews. Famine and pestilence increased their sufferings. But the city was taken; the

Temple was destroyed, and then was fulfilled the prophecy of our Lord, "Thy enemies shall come upon thee, and they shall cast a trench about thee, and beat thee flat to the ground and thy children who are in thee, and they shall not leave in thee a stone upon a stone."

No. 33.

Question: What of the second persecution?

Answer: Domitian was the author of this persecution. It was during this one that St. John was miraculously preserved from death, when cast into a caldron of boiling oil.

No. 34.

Question: Name the most noted martyrs of the third persecution.

Answer: The principal martyrs of the third persecution under Trajan were St. Simeon, Bishop of Jerusalem, and St. Ignatius of Antioch.

No. 35.

Question: Give a brief account of the fourth persecution.

Answer: The fourth persecution took place under Marcus Aurelius; it was remarkable for the cruelties practiced and the number of martyrs, chief among whom were Germanicus; St. Polycarp, Bishop of Smyrna; St. Felicitas and her seven sons.

No. 36.

Question: Give an account of the Thundering Legion.

Answer: While engaged in a war with the Germans, the Roman army experienced a miraculous deliverance through the prayers of a Christian Legion. No sooner did they fall on their knees to pray than there fell a copious rain, which, while it refreshed them, drove furiously against their enemies, and from this circumstance the Christian soldiers who saved the Roman army by their prayers were known as the Thundering Legion.

No. 37.

Question: Who were the authors of the fifth, sixth, seventh, eighth and ninth persecutions?

Answer: The author of the fifth was Septimus Severus; the chief martyrs were Saints Perpetua and Felicitas. The sixth was during the reign of Maximin. The principal martyr was St. Catherine of Alexandria. The seventh took place under Decius. The author of the eighth was Valerian. The most distinguished Martyrs of this persecution were Pope St. Stephen and his successors, St. Sixtus, St. Lawrence and St. Cyprian. The ninth persecution was during the reign of Aurelian.

No. 38.

Question: Give an account of the tenth persecution.

Answer: For thirty years the Church enjoyed tranquillity, but it was again doomed to sanguinary persecution during the reign of Dioclesian. Many suffered for the faith. In Gaul the whole Theban Legion was put to death. St. Sebastian and St. Agnes were also martyred.

No. 39.

Question: Who were the Christian Apologists?

Answer: While the Roman Emperors strove to destroy Christianity by fire and sword, literature was also directed against it. The assaults aroused the Christian Doctors and Apologists who refuted pagan philosophers and left to posterity a mass of valuable writings. St. Justin, martyr, wrote two Apologies in the first century. The great Apologists of the Eastern Church were St. Clement and Origen. St. Cyprian and Tertullian were the most illustrious of the Western.

No. 40.

Question: What were the ends which the Apologists sought to attain?

Answer: First, A refutation of false charges; Second, An appeal against the

injustice of pagan treatment; Third, A demonstration of the false nature and pernicious influence of paganism; Fourth, A vindication of Christian practices and of truth.

No. 41.

Question: Who was the first Christian Emperor?

Answer: Constantine, who in a war with Maxentius was converted through extraordinary means. While marching he beheld a luminous cross in the heavens and around it these words: "In this sign thou shalt conquer." A severe struggle ensued, Constantine was victorious, and soon after openly embraced Christianity. The decisive battle was fought at the Milvian Bridge, over the Tiber, near Rome. Maxentius was drowned in the river. Raphael commemorated the battle by a celebrated mural painting in the Vatican.

No. 42.

Question: What proof did Constantine give of his love for Christianity?

Answer: He built many Christian churches and showed greatest veneration for sacred places. His mother, St. Helena, discovered the true cross and built the Church of the Holy Sepulchre in Jerusalem.

No. 43.

Question: How was the peace of the Church disturbed?

Answer: By the disorderly conduct of her own children. Arius, a priest of Alexandria, openly denied the divinity of Christ. The Council of Nice was convened in 325, and condemned the doctrine of Arius. Pope Sylvester was represented by three legates. The Nicene Creed was published—this is the one said at Mass,—in it occur the words, “consubstantial with the Father”; in it also were first stated the four marks of the true Church—One, Holy, Catholic, and Apostolic. At this Council the uniform celebration of Easter was fixed and it also affirmed the primacy of the Bishop of Rome.

No. 44.

Question: Who was the last pagan Emperor?

Answer: Julian the Apostate, 363. Shortly after his accession, he openly professed idolatry, and in many ways manifested his opposition to Christianity. In order to falsify the prophecy of our Lord regarding the Temple of Jerusalem, he ordered it to be rebuilt; but each time God frustrated his designs in a miraculous manner, fulfilling the prophecy of Christ through the Jews, who did not leave a stone upon a stone

of the old foundation, for when they attempted to rebuild a fire burst forth and drove them away. After a reign of twenty months, Julian fell in a battle against the Persians. His last words were: "Thou hast conquered, Galilean."

No. 45.

Question: What was the Macedonian heresy?

Answer: The heresy of Macedonius denied the divine procession of the Holy Ghost. The Council of Constantinople, (381) condemned this, declaring the Holy Ghost to be "The Lord and Giver of life, who with the Father and the Son is equally adored and glorified."

No. 46.

Question: Give an account of the Pelagian heresy.

Answer: Pelagius, the founder of this sect, denied the existence of original sin, the existence of grace as an efficacious means of spiritual life and salvation through the merits of Christ. St. Augustine refuted these errors, and Pope Innocent solemnly condemned them in the Council of Carthage, 418. Shortly afterwards, the Semi-Pelagians who denied the first movements of grace necessary to any act meriting supernatural reward, partly revived them, but they too were condemned.

No. 47.

Question: What was the Nestorian heresy?

Answer: This heresy, preached in Constantinople by Nestorius, denied the Incarnation and said the Blessed Virgin should not be called the Mother of God because she was the Mother only of the man, in whom God dwelt, as in the Prophets. This heresy was condemned by the Council of Ephesus 431. The words, "Holy Mary, Mother of God, etc.," were added to the Hail Mary. St. Cyril of Alexandria as representative of Pope Celestine presided.

No. 48.

Question: During this epoch of struggle with false principles, how did God console the Church?

Answer: By giving her many saints, pontiffs, doctors, orators and writers, who, under the name of "Fathers of the Church," have left a rich treasury of merit and writings. Such men were Tertullian, Origen, Leo the Great, Lactantius, Gregory of Nyssa, the two Cyrils of Jerusalem and Alexandria, Peter Chrysologus, Eusebius and the "Great Doctors of the Church."

No. 49.

Question: Name the Great Doctors of the Western Church.

Answer: St. Augustine, 430; St. Jerome, 420; St. Ambrose, 397; St. Gregory the Great, 604.

No. 50.

Question: Of the Eastern?

Answer: St. Athanasius, 373; St. Basil, 379; St. Gregory Nazianzen (the Theologian), 390, and St. John Chrysostum, 407.

No. 51.

Question: By what other means did God assist His Church?

Answer: By Monasticism. Monastic life was founded in the East by St. Anthony in the third century; in the West by St. Benedict, in the fifth century. His principal Monastery was at Mt. Casino in Naples. St. Gregory the Great, himself a Benedictine, added the pursuit of learning to the aims of the order. This order has given twenty-eight Popes to the Church.

No. 52.

Question: Give an account of the conversion of Ireland.

Answer: The year 432 beheld the arrival on the coast of Ireland of the man destined by Divine Providence to convert the whole Island. This man was St. Patrick, who was sent by Pope Celestine to spread the faith in that country. The work of this apostle is without pa-

rallel in history. After a missionary life of thirty-three years, he left the entire island converted, the Church organized, and the people trained in the practice of Christian virtues.

No. 53.

Question: Who was St. Leo the Great?

Answer: He was Pope during the time the Huns invaded Italy, under their king, Attila, "The Scourge of God." This holy Pope, clothed in the insignia of his high office, met the fierce Attila, who immediately withdrew from Italy never to return. Three years later (455), Genseric, at the head of the Vandals, encamped before the gates of Rome. St. Leo again went forth, and though the Arian king promised to spare the city from fire and sword, yet he entered and took Rome, carrying 60,000 captives to Africa.

No. 54.

Question: What Council did St. Leo convene?

Answer: The Council of Chalcedon, 451; this council condemned the Eutychian heresy which taught that there is only one nature in Christ.

No. 55.

Question: When did France receive the faith?

Answer: In 496, when Clovis through the prayers of his Queen, Clotilde, embraced Christianity. He and three thousand of his subjects were baptized on Christmas day.

No. 56.

Question: Who was the Apostle of the English?

Answer: St. Augustine, who was sent to them in 596 by Pope St. Gregory the Great. By the end of the seventh century the Anglo-Saxon Church was thoroughly organized with a primate Archbishop at Canterbury.

No. 57.

Question: Who was the Apostle of Germany.

Answer: St. Boniface, who in the eighth century converted the Germans to the true faith.

No. 58.

Question: Give an account of the rise of Mohammedanism.

Answer: While the Church labored to organize and convert the people of Europe, Mohammedanism, the most terrible enemy of Christianity, appeared. Mohammed, its author, was born at Mecca, Arabia, in 570. At the age of forty he announced himself the Prophet

of the Most High God; at first he made few proselytes and many enemies, but later he captured Mecca and imposed his religion on the greater part of the Arabians. This religion is an incongruous mixture of Jewish and Christian doctrines. Teaching both error and truth, inspired its believers with the greatest fanaticism, which blended admirably with the ardent nature of the Arabs. In less than one hundred years after the Hegira (622), Mohammedanism had made rapid strides toward the conquest of the world, and it continued for some time the most threatening enemy of Christendom.

No. 59.

Question: Give a brief account of the Monothelite heresy.

Answer: This heresy was nothing more than a modified form of Eutychianism and destroyed the Dogma of Redemption. It taught that there is but one will in Christ and not two, a divine and human will, acting in perfect harmony. It was condemned at the Third Council of Constantinople, A. D. 680.

No. 60.

Question: What was the Iconoclast heresy?

Answer: The Iconoclasts, or breakers of holy images, rejected the use of holy

images and pictures, and the practice of paying them due respect. This heresy was condemned at the Council of Nice, 787.

No. 61.

Question: When did the Temporal Power of the popes begin?

Answer: It began through the helplessness of the popes to resist the incursions of the barbarians. In 751, Pepin the Short, King of France, conferred upon Pope Stephen the territory obtained from the Lombards who had invaded Italy. When Charlemagne occupied the throne of France the Lombards broke the treaty they had made; he marched against them, defeated them, and confirmed the grant made by Pepin. The Temporal Power of the Popes continued until 1870, when United Italy, by the grossest injustice, deprived them of this power.

No. 62.

Question: What of the Papacy in the tenth century?

Answer: The Papacy, the only power which the barbarous invaders of the fourth and fifth centuries were forced to respect, was trampled under foot in the ninth and tenth, by the princes who took forcible possession of Rome, and placed on the pontifical throne men favorable to their personal interests and

ambitions; hence, the Church was plunged into an abyss of miseries.

NOTE—From the time of Peter down to Pius X there have been 258 Pontiffs. This number comprises sixty saints, mostly martyrs, and a multitude of great men, who, like Pius IX and Leo XIII, were eminent alike for virtue and wisdom. There have been, however, exceptions, such as Stephen VI and John XII in the tenth century, Benedict IX in the eleventh, and Alexander VI in the fifteenth.

No. 63.

Question: What remedied these evils?

Answer: With the advent in Italy of Otho the Great, a new era began for the Papacy. Partially free to elect her own supreme pontiffs, the Church placed in the Chair of Peter pious and able popes. With the disenthralment of the Papacy began an epoch of reformation. The Church used all her efforts against Feudalism, endeavoring to establish obedience to lawful authorities; and by the "Truce of God" tried to interrupt the perpetual strife.

No. 64.

Question: Did the faith remain intact?

Answer: Yes; in the midst of all the evils, the Papacy preserved its doctrine untainted, its faith unaltered, immacu-

late. Christ, who instituted the Papacy and confirmed its faith, did not promise that the successors of St. Peter should all be Saints.

No. 65.

Question: What was the "Truce of God?"

Answer: It was a law by which all men were required, under pain of excommunication, to abstain from acts of violence and armed expeditions from Wednesday evening until the following Monday morning. It was introduced into France, Germany, England and Italy.

No. 66.

Question: In what other way did the Church show her power?

Answer: In the reformation of ecclesiastical abuses which were very prevalent. This she obtained by means of synods and councils and by enacting reformatory statutes.

No. 67.

Question: Who were the most eminent reformers?

Answer: Among the most eminent of those who labored to reform abuses may be mentioned Pope St. Leo IX, who refused no labor and shrank from no danger; the Cardinal, St. Peter Damien; and the greatest churchman of all history,

Hildebrand, who afterwards ascended the pontifical throne under the name of Gregory VII.

No. 68.

Question: What was the cause of trouble between Henry IV of Germany and Gregory VII?

Answer: The simoniacal investitures which were undoubtedly, the primary source of all the evils that afflicted the Church during that period. Gregory VII determined to use his utmost endeavors to suppress the abuses which had crept in among the clergy; in order to do this, he was obliged to use the most severe measures; his course made him hated in his own time, calumniated ever since, but, at the same time, it proves him one of the greatest men of all history.

No. 69.

Question: Give a brief account of this contest with Henry.

Answer: Henry IV, though highly gifted intellectually and physically, was not imbued with deep or sincere religious sentiments. In his eyes the immense revenues derived from lay investitures justified the perpetuation of the demoralizing usages of a barbarous age. He, therefore, sold Bishoprics and Abbeys to corrupt and ignorant men. Gregory appealed to Henry to discontinue

this practice and to labor with him for the reformation of abuses. Henry promised much, but did nothing.

No. 70.

Question: What measures did Gregory then adopt?

Answer: He promulgated a law on investitures, and Henry, having refused to accept it, was excommunicated. Henry, after falsely accusing Gregory of crime, deposed him. When Gregory was notified of the outrageous matter, he released all Christians from fidelity to the Emperor, who, finding himself abandoned by all, submitted. At the Castle of Canossa he threw himself at the feet of Gregory and was absolved after performing a public penance of three days.

No. 71.

Question: Did this put an end to the troubles regarding investitures?

Answer: No; soon after his absolution, Henry violated all his promises. A civil war followed between Henry and his opponents and in the following year Gregory died. The struggle for Ecclesiastical liberty was continued by his successors. It was finally settled by the concordat at Worms, when Henry V, son and successor of Henry IV, consented to grant full liberty of Episcopal

elections and to renounce investitures. The Pope, Calixtus II, made several concessions also.

No. 72.

Question: Who attacked the Church in England?

Answer: Henry II at the Council of Clarendon promulgated Articles destined to destroy the Church's liberty. The Bishops were required to perform military services; ecclesiastics were subjected to civil tribunals, appeals to the Pope were forbidden, and to the king was given undue authority in episcopal elections and in Church revenues.

No. 73.

Question: What resulted from this?

Answer: Thomas a Becket, who was coerced into signing these articles, appealed to Alexander III, who released him from his promise to observe them. After his return to England, the Archbishop excommunicated several Bishops who had aided Henry in his attacks on the liberty of the Church.

No. 74.

Question: How did Henry regard this act of Thomas?

Answer: Enraged at the Primate's conduct, he uttered a rash oath which indicated a wish to get rid of a trouble-

some priest. Four knights immediately hastened to Canterbury and murdered the holy Archbishop, December 29, 1170. Henry soon repented of his rashness, made public penance for it, and solemnly repealed the Constitution of Clarendon.

No. 75.

Question: Name some of the Saints who flourished during this period of conflict.

Answer: St. Gregory VII, St. Bernard, St. Norbert, St. Lawrence O'Toole, St. Felix, St. John Matha, St. Isidore, St. Elizabeth of Hungary, St. Hildegard, St. Thomas of Aquin, St. Peter Nolasco, St. Thomas of Canterbury, St. Philip Benizi, St. Bonaventure, St. Francis Assisi, St. Dominic, St. Anthony of Padua, St. Simon Stock, St. William, St. Louis, St. Clare, St. Gertrude, St. Julian and St. Margaret of Cortona.

No. 76.

Question: What of Monasticism during this time?

Answer: Monasticism, which had all but perished during the tenth century, was revived, and rendered valuable services to religion. God has given to His Church all spiritual power save that of making a willing sinner an unwilling saint.

No. 77.

Question: Who founded the Mendicant Orders?

Answer: St. Francis of Assisi was the founder of the first of these Orders. Poverty the most complete was observed, for charity was its sole support.

No. 78.

Question: What other great Founder lived at this time?

Answer: St. Dominic, who founded the Order of Friars Preachers, which was also a mendicant Order. St. Francis, conjointly with St. Clare, established the poor Clares for women, and St. Dominic founded the Order of Dominican Nuns.

No. 79.

Question: When and by whom was the Greek Schism commenced?

Answer: In the ninth century by Photius, who though not a priest, took unjust possession of the See of Constantinople, in place of Ignatius, who was exiled by the Emperor. He attempted to obtain confirmation of his usurpation from Nicholas I, but failing in this, he threw off all restraint and openly declared that Constantinople had spiritual power equal to that of Rome.

No. 80.

Question: What Council was then held?

Answer: A Council at Constantineple in which the Greek Bishops condemned Photius and proclaimed the supremacy of Rome.

No. 81.

Question: Did this end the schism?

Answer: No; Photius, who, through a political revolution had been banished, was soon after recalled and on the death of St. Ignatius was again placed in the patriarchal chair; he was again banished and died in exile; but the seed he had sown did not perish with him.

No. 82.

Question: Who consummated the schism?

Answer: Michael Cerularius, in 1054, when the Bishops of Asia joined it and broke entirely from the supremacy of Rome.

No. 83.

Question: Are the Greeks merely schismatics?

Answer: They soon added heresy to their schism, teaching that the Holy Ghost proceeds from the Father alone, instead of from the Father and the Son, as taught by the Catholic Church from the beginning.

No. 84.

Question: How is the Greek Church divided?

Answer: First, into the Church within the Ottoman Empire; Second, the United Greek Church; Third, the Russian Greek Church.

No. 85.

Question: To whom is the Church within the Ottoman Empire subject?

Answer: To the Patriarch of Constantinople, who is also the chief of the other three patriarchates, Alexandria, Antioch and Jerusalem. The Sultan is virtually the head of the Church, and the Bishops and Patriarchs are forced to confess that he is the supreme and final arbiter in every important dispute.

No. 86.

Question: Who formed the United Greek Church?

Answer: The United Greek Church includes the Christians who follow the general discipline of the Greek Church and also its liturgy, yet are united to the Church of Rome, admitting double procession of the Holy Spirit and the supremacy of the Pope; accepting all the doctrinal decisions of the Councils subsequent to the Greek Schism. Their usage as regards celibacy is the same as the Greeks, with the consent of the

Roman Pontiffs; viz. Priests marry, Bishops do not, as they are chosen from monastic clergy. Communion is under two forms.

No. 87.

Question: Give an account of the Russian Church.

Answer: Since the time of Peter the Great, the Russian Church is governed by the Holy Synod appointed by the Czar. This Synod consists of five members, ordinarily, Archbishops or Bishops; but they may admit priests or monks; the members are named by the crown and hold office but for one year; two officials of the crown assist at all its deliberations. Synods elect bishops, but the crown confirms and grants investiture. The Greek church denies purgatorial fire, but admits an intermediate state of purgation. It has a true priesthood, valid Sacraments, but not jurisdiction, which renders Penance invalid.

No. 88.

Question: What was the heresy of Berengarius?

Answer: This heresy taught that the Body and Blood of Christ are not contained in the Holy Eucharist in reality, but only figuratively. It was unanimously condemned A. D. 1078, and did

not reappear until it was revived by the Protestants.

No. 89.

Question: What were the Crusades?

Answer: The Crusades were holy wars undertaken by the Christians of Europe for the purpose of freeing the Holy Land from the tyranny of the Turks. The participants wore on their right shoulder a red cross, hence the name Crusade.

No. 90.

Question: When was the first Crusade undertaken?

Answer: In 1095, under the leadership of Godfrey of Bouillon. After undergoing incredible hardships and surmounting the greatest difficulties which had been placed in their way by hostile princes, the Crusaders at length laid siege to Jerusalem, which was taken at the end of five weeks, 1099. Godfrey was proclaimed King by his army, but he refused the insignia of royalty and took the title of "Protector of the Holy Sepulchre."

No. 91.

Question: How many Crusades were there?

Answer: There were eight; the last

took place in 1270; it was led by St. Louis, king of France.

No. 92.

Question: Were the Crusades completely unsuccessful?

Answer: The Crusaders failed to accomplish their primary object, which was the delivery of the Holy Land. Notwithstanding this, they were of the greatest benefit to the Church and to civilization.

No. 93.

Question: Mention some of their beneficial results.

Answer: They preserved Europe from the invasion of the infidels, who otherwise would have taken Constantinople and overrun all the West; they partially suspended those internal wars and dissensions which were sapping the strength of Christian nations; they were instrumental in liberating the serfs and in laying the foundation of civil liberty; they extended commerce, developed industry and added much to the world's historical and scientific knowledge. Had they been as ably conducted as they were wisely planned, they would have been the most beneficial movement of all history.

No. 94.

Question: To what Military Order did the Crusades give rise?

Answer: To the Knights of St. John and Knights Templars. A remnant of the former still exists at Malta, but the latter were suppressed.

No. 95.

Question: By what were the Twelfth and Thirteenth Centuries distinguished?

Answer: By unbounded intellectual activity; there we find the Church with the Popes using every means to promote learning among the people. To meet the general demand Universities were established in which were taught all the branches of learning. They were first under the direction of Bishops, but later were placed under immediate jurisdiction of the Popes.

No. 96.

Question: Name some of the Universities.

Answer: Those of Paris and Rheims in France; of Salerno and Bologna in Italy; of Oxford and Cambridge in England; of Salamanca in Spain; and of Lisbon in Portugal.

No. 97.

Question: Were these Universities patronized?

Answer: The number of students is almost incredible. During fifty years Oxford could count thirty thousand students within its walls.

No. 98.

Question: Name some of the great Masters.

Answer: St. Anselm, Peter Lombard, Abelard, John of Salisbury, Alexander of Hales, Albertus Magnus, St. Thomas of Aquin, St. Bonaventure, Roger Bacon and Duns Scotus.

No. 99.

Question: When did the Albigensian heresy arise?

Answer: Towards the close of the thirteenth century the Albigensians, in the southwest of France, threatened alike to destroy religious and social order. Pope Innocent III appointed special legates who were to co-operate with the civil and local ecclesiastical authorities in restoring order. In the civil-religious war which followed, horrible excesses and cruelties were committed by both parties; these are explained, without being justified, by the anarchy and bitter-

ness of the struggle. The Catholic party triumphed, but for the ultimate success in extirpating the heresy the Church relied upon the efforts of such Apostolic men as St. Dominic and his disciples.

No. 100.

Question: Give a brief account of the Inquisition.

Answer: The Inquisition established about this time gradually spread throughout all Europe. In England and Germany it remained an Episcopal tribunal, but in the other countries it was gradually lost to the Episcopacy. In France it was transformed into a state tribunal by Philip the Fair, who used it effectively in his warfare against the Knights Templars. In Spain, previous to the reign of Ferdinand and Isabella, the Inquisition had almost ceased to exist.

No. 101.

Question: Was the Spanish Inquisition the same as the Ecclesiastical?

Answer: No; the Inquisition established in Spain was purely a state tribunal, all the members being nominated by the sovereign. In the hands of the kings of Spain it became an instrument, employed for the triumph of the Christian Faith; and at the same time, for

the Spanish Nation over the conspiracies of the Jews and Moors. It is true that abuses crept in, but this is no reason for criminating the Church. The jurisdiction of the Holy Office was limited to the declaration of the guilt or innocence of the accused; the penalties were according to the Criminal Code of the Country.

No. 102.

Question: Is it true that Galileo was persecuted and imprisoned by the Inquisition?

Answer: It is alleged that Galileo was persecuted for having taught that the earth moves around the sun, and this is brought forth as a proof of the Church's ignorance, intolerance and fallibility, and of her opposition to the progress of science. Facts have been here misrepresented. It is true that by order of Pope Paul V, Galileo's doctrines were examined in Rome in 1610, and were condemned, first by censure of the Holy Office and then by a decree of the Congregation of the Index. Having promised in Rome that he would no longer defend or teach his opinions, Galileo returned peacefully to Florence. In 1632 he again published his theory, drawing upon himself a fresh condemnation

of the Holy Office with the penalty of imprisonment. This penalty was afterwards commuted to that of seclusion in the gardens of Trinità-del Monte. Here Galileo was at liberty to receive visits, and he received permission to return to his country house, where he died. It may be stated that the horrors of chains, dungeons and tortures which he had to undergo at the hands of the Inquisition are but fables and calumny.

No. 103.

Question: But are not the decisions arrived at in Rome in 1616 and 1636 serious objections against the doctrinal infallibility of the Church?

Answer: We admit that the principle of these decisions is erroneous since the astronomical system condemned by them is now considered to be proved; but as regards the question of infallibility it is quite irrelevant; for the infallibility in doctrine supposes a definition of an Ecumenical Council, or of the Pope speaking *Ex Cathedra*, and, in the case of Galileo, such a definition never took place. And the protective Providence of God over His Church is manifested in the fact, that, at a time when the majority of theologians firmly believed the doctrine of Copernicus to be contrary to

the Scriptures, the Church never solemnly refuted it.

No. 104.

Question: Give an account of the Schism of the West.

Answer: In the fourteenth and fifteenth centuries, the period during which the Schism of the West lasted, the Church presented a spectacle of scandalous division; the schism was a hard trial, wherein the bark of Peter had more than ever to rely on the Divine protection to avoid shipwreck. History tells us that during a space of more than forty years after 1378, there were in the Church two Soveriegn Pontiffs, Urban VI on one side and Clement VII on the other with their respective successors. At the beginning of the fourteenth century Pope Clement V transferred the Pontifical See from Rome to Avignon. Soon, two parties were formed, one advocating the Pope's return to Rome, the other, his establishment in France; this gave rise to the election of Clement VII, five months after that of Urban VI, which was declared to have been null. There were, then, two Popes; both of whom having been elected by the same cardinals, might seem legitimate; hence there arose a schism among the Chris-

tian nations. But, as much as it is to be deplored, this schism did not affect the faith. The division touched the rights of the different Popes, but not the primacy of St. Peter, or the unity of the Apostolic See. All believed in one Visible Head of the Church, but, under existing circumstances, they did not know which was the true Pope. The schism was productive of much scandal and many abuses, and the occupants of the Papal Throne were blameworthy for their reluctance to sacrifice their own ambition and the interest of their followers for the good of the Church. But God did not abandon His Church in this extremity of peril; and the peace and order of Christendom were restored by the universal recognition of Martin V, who assumed the chair of St. Peter in 1417.

No. 105.

Question: What was the condition of Europe at the beginning of the Sixteenth century?

Answer: In the beginning of the sixteenth century, many causes combined to render possible a successful religious struggle; these were found alike in the political, intellectual, and religious world. Political hatred ran high, and political interests absorbed all others;

the tendencies of the age and the interests of the Monarchy were opposed to ecclesiastical authority.

No. 103.

Question: What were the intellectual tendencies?

Answer: The fall of Constantinople had driven many Greeks to leave the East and seek refuge at the courts of Europe, especially in Italy. They brought with them their classic tastes and there then arose a great and widespread admiration of polite literature and of the artistic perfection of antiquity, in which ecclesiastics too greatly shared. The work of the Greek authors became popular and these are largely responsible for the neglect of religion and the predominance of a most worldly spirit of intellectual pride. Two great systems of philosophy were face to face, contending for mastery in men's minds. The one, represented by Aristotle—serious and systematic—appealed to reason; the other, by Plato—brilliant and vague—appealed more powerfully to the imagination. These discussions invaded the domain of Christian dogma; and while some labored to reconcile the philosophy of these two with the Church's teachings, others became atheists, theists, free-thinkers and pantheists.

No. 107.

Question: What of the Church at this time?

Answer: Unfortunately, abuses had crept in, during the course of ages, and during the struggle between political rulers and the Church (resistance to which may be said always to find support in the civil powers), these abuses still existed in the Roman court, in the Episcopacy, the Clergy and the monasteries. This, in the minds of the unthinking, justified the bitter opposition to the Church. Most of the abuses came from political complications, but there certainly was much that called for the utmost efforts of those in authority to oppose. The Popes, however, were seriously crippled, and in many cases were obliged to tolerate what they could not reform. This condition of affairs prepared the way for another Arius, who came in the person of Martin Luther, an Augustinian.

No. 108.

Question: What incident served as an opportunity for Luther's revolt?

Answer: Leo X promulgated a plenary indulgence, the alms attached to the gaining of which were to aid in completing the Basilica of St. Peter's at Rome.

The Dominican, Tetzel, was appointed to preach the indulgence in Germany. This preference for a Dominican greatly incensed Luther, as it had been customary for the Augustinians to preach these indulgences.

No. 109.

Question: What did Luther do?

Answer: Tetzel did not avoid the abuses, which too often were in the form of dispensing and preaching indulgences. He was sharply but ineffectually rebuked for his indiscretion; then Luther assumed this as a pretext for his revolt; but he quickly proceeded from his attack on the abuses to one on indulgences themselves. He likewise attacked the doctrine of the Church concerning original sin, justification and the sacraments. By a Papal bull, his impious opinions were condemned, and this led him to assail the supremacy of the See of Rome. He rapidly fell from one error into another; he wrote against the doctrines of Purgatory, free-will and the merit of good works.

No. 110.

Question: To what did Lutheranism lead?

Answer: It lead to the most disastrous consequences, as its first principle

did away with the Church; the second destroyed the moral code. Luther declared that there is no need of a special body of men set apart to dispense the mysteries of God; that every Christian may assume the functions of the priesthood. He taught also justification by faith alone, that good works are useless. To suit his error he introduced into the Bible the word "alone" and when called on to give his reason for such a change, he replied in the words of the Roman poet Juvenal, "*Hoc volo, sic jubeo, sit pro ratione voluntas.*"—"I will it, I order it, my will is the reason thereof." His doctrine of private interpretation and his principles of spiritual independence responded to the independence of the sixteenth century; hence, his words exercised great influence, and the so-called Reformation rapidly spread through Germany and as far North as Prussia.

No. 111.

Question: What was the Confession of Augsburg?

Answer: In 1530 the Lutheran directors published their Confession of faith, written by Melancthon. It is known as the Confession of Augsburg. It is at this time that they were first called Protestants.

No. 112.**Question: Who was Calvin?**

Answer: Calvin, who is regarded as the second leader of the Protestants, was the founder of the sect which bears his name, and which spread, first in Switzerland. His doctrines are substantially the same as those of Luther. He taught that free-will had been entirely destroyed by sin; that God had created the greater part of mankind for eternal damnation, not on account of their crimes, but because such was His pleasure.

*not
Luther*

No. 113.**Question: Did Protestantism make any progress in France?**

Answer: Yes; from Geneva, the teachings of Calvin spread into France and there found many adherents, especially in the parts which had been the fields of the Albigenian heresy. In France they were known as the Huguenots. During the reign of Charles IX and the regency of Catherine de Medici they caused great disorder in the realm. They held a synod in Paris, (1559) when they adopted a profession of faith and decreed death against all heretics. They labored to undermine all authority, conspired against the King and the royal family and entered into alliances with

the Protestants of Germany, and with England, France's bitterest foe.

No. 114.

Question: How did the Catholics act under this?

Answer: The Catholics of France did not submit to this treatment, but repaid cruelty with cruelty. In the civil war which devastated the country, the cruelties and excesses of the Huguenots were frequently equaled by those of Catholics, and the massacres were general on both sides.

No. 115.

Question: What of the massacre of St. Bartholomew's day?

Answer: By this name is signified the massacre of the Huguenots which took place in France, August 24, 1573. Religion has been held responsible for this Massacre, but it is now an indisputable fact that it was a stroke of state policy, by which Catherine de Medici, an ambitious and unscrupulous woman, hoped to annihilate the Calvinists of whom De Coligny was the soul and chief.

No. 116.

Question: Did not Gregory XIII order a public thanksgiving when he heard of the event?

Answer: He did; but history proves that Gregory was deceived, and that his action was prompted by the desire to return solemn thanks to God for the escape, as he thought, of Charles IX and the royal family from a foul conspiracy, and not to approve of an unjustifiable massacre. When he became acquainted with the real nature of the case, he loudly eondemned the barbarous action in which neither he nor the clergy had any part.

No. 117.

Question: How long did the struggle in France continue?

Answer: For seventy-two years. Cardinal Richelieu put an end to it by capturing Rochelle, the last stronghold of the Huguenots. In 1685 Louis XIV revoked the edict of Nantes, and soon after adopted despotic measures to force the Huguenots into the Church, but in consequence of these rigours some 65,000 voluntarily exiled themselves from France.

No. 118.

Question: Who introduced Protestantism into Scotland?

Answer: John Knox, who during a three years' residence in Geneva imbibed the principles and spirit of Calvinism.

No. 119.

Question: What lead to Protestantism in England?

Answer: Henry VIII applied to the Pope for a divorce from Catherine in order that he might espouse Anne Bolyn. The reason he alleged for the divorce was that his marriage was invalid. The Pope appointed two Cardinals to examine into the case, but Henry would brook no delay and married Anne. He appointed Cranmer Archbishop of Canterbury, who at once declared Henry's marriage with Catherine invalid.

No. 120.

Question: When Clement heard of this what did he do?

Answer: He reversed the decision of the Archbishop, which so incensed the King that he immediately proclaimed that the Pope had no longer any jurisdiction in England.

No. 121.

Question: Who was then at the head of the English Church?

Answer: The King assumed headship and exacted from all, under penalty of treason, an oath recognizing his supremacy. Many of those in positions of Church and State took the oath and became Schismatics at the will of the King. Henry used the most rigorous means to enforce his supremacy, and in consequence, Cardinal Fisher, Sir Thomas More, and many other prominent men were put to death. Shortly after his rupture with Rome, Henry proceeded to suppress Monasticism, which he did so effectually that religious houses were swept from the face of England.

No. 122.

Question: When was the English Church established by law?

Answer: About the year 1547, when the people were forced to receive the Book of Common Prayer, or English Service Book, which had been compiled by Cranmer.

No. 123.

Question: Did Mary Tudor succeed in reestablishing Catholicity?

Answer: Mary wished to restore Eng-

land to the Catholic Church. Union with Rome was voted by both Houses and the work of Henry was legally set aside. Cardinal Pole, who was sent to England as Papal Legate, urged Mary to use pacific measures to restore the faith, but true to the principles of the Tudor instincts of cruelty, and advised by a Council of unprincipled men, she proceeded to persecute heretics and put them to death. During her reign of five years about three hundred were executed. In comparison with the two preceding reigns and that which followed, Mary's, however, does not deserve the distinction of "Bloody."

No. 124.

Question: Tell of the Church during Elizabeth's reign?

Answer: As soon as she ascended the throne, Elizabeth openly avowed Protestantism; all the Bishops who refused to take the oath of supremacy were deposed and a new Episcopacy was created. The Anglican profession was revised and amended; Penal Laws were enacted and enforced, which, for despotism, cruelty, and disregard of justice, are without a parallel.

No. 125.

Question: What of Ireland during this time of apostasy?

Answer: While Germany, shaken by the powerful voice of Luther, was breaking away from the Church of Rome; while Geneva, under the merciless government of Calvin, was becoming the center of Protestantism; while the nations of the North were accepting the new Gospel; while France, tainted by heresy, was preparing for civil wars; while Scotland gladly enlisted in the cause of revolt; while England was receiving, with servile docility, the doctrines of a State Church, Ireland was girding herself for a long and glorious struggle for God, country and Holy Church. When Henry VIII wished to extend to Ireland his despotic system, he encountered a determined resistance. During the time of Edward VI, Somerset tried to introduce the liturgy of the Church of England, but failed. Elizabeth attempted the perversion of the Irish by means of a plan which brands her as the most execrable tyrant that ever desecrated a throne in Christian lands. Wholesale confiscation took place; all the terrors of famine stared them in the face; penal laws were enforced; Catholics were deprived of all rights; still they remained faithful and

gave to the Church many glorious martyrs.

No. 126.

Question: What efforts did the Church make to reclaim her wayward children?

Answer: She instituted missions on the grandest scale, and sent her Apostles to the farthest parts of the earth. The Jesuits, the Providential Order of this epoch, stood in the front rank of these.

No. 127.

Question: By whom was this Order founded?

Answer: By St. Ignatius of Loyola, in 1540. As Protestantism aimed at the destruction of the Papacy, the Jesuits bound themselves by vow to the Holy See. In a short time they succeeded in reanimating the faith among people and clergy.

No. 128.

Question: What other religious Orders labored during this period?

Answer: The Capuchins, who accomplished great good by their austere and humble life; the Oblates, founded by St. Charles Borromeo; the Oratorians, founded by St. Philip Neri; and the

Priests of the Mission, or Lazarists, founded by St. Vincent de Paul.

No. 129.

Question: Name some other religious Orders established during this epoch.

Answer: The Visitation, by St. Francis de Sales and St. Frances de Chantal; the Ursulines, by St. Angela; the Daughters of Charity, by St. Vincent de Paul; and the Carmelites, reformed by St. Theresa.

No. 130.

Question: Did the Church form a Council to oppose the heretical teachings of Luther?

Answer: Yes, in 1544, Paul III opened the General Council of Trent. This Council drew up a list of the inspired books of the Bible and defined the Church's rule of Faith. It proclaimed the dogma of the Church regarding original sin, justification, the seven Sacraments, Purgatory, and the veneration of the Saints, images and relics, also of indulgences. It gave disciplinary enactments, and, before separating, the Fathers of the Council drew up the Catechism of the Council of Trent which was given to the world during the Pontificate of Pius V.

No. 131.

Question: In what countries was Catholicity triumphant?

Answer: On all sides the Church was victorious, and triumphed in all Southern Europe; and wherever Protestantism still existed on the Continent, it was surrounded by Catholic countries which successfully opposed its further extension.

No. 132.

Question: What Saints flourished during this period?

Answer: Some of the most eminent were Pope St. Pius V, Sts. Charles Borromeo, Francis de Sales, Ignatius of Loyola, Vincent de Paul, Philip Neri, Francis Xavier, Aloysius, Francis Borgia, Stanislaus, John of the Cross, Camillus, Theresa, Jane Frances and Magdalen de Pazzi.

No. 133.

Question: Who was St. Francis Xavier?

Answer: St. Francis Xavier, one of the companions of St. Ignatius, was one of the greatest Missionaries of the Church. His zeal in India and Japan brought within the Church nearly one million souls.

No. 134.

Question: What resulted from the labors of St. Francis in Japan?

Answer: The good seed sown by St. Francis in Japan and cultivated by the laborers he left after him, brought forth such abundant fruit that by the year 1582 were found two hundred thousand Catholics. As elsewhere, however, the Missionaries met with strong opposition. Persecution broke out and continued with slight interruptions until the last vestige of Christianity was destroyed in the Empire. In a period of seventy years nearly two million Christians received the Crown of Martyrdom. In dying, St. Francis bequeathed to his Order his own ardent desire to enter and Christianize China. The Jesuits, notwithstanding the many obstacles that arose, succeeded at length in entering the Empire. But their Missions, though wonderful in their immediate success, were nearly all destroyed in the seventeenth century. However, God consoled His Church by sending her vast multitudes of souls in the New World. During the sixteenth and seventeenth centuries her devoted Missionaries established the faith in all South and Central portions of North America.

No. 135.

Question: Name some of the most noted Missionaries of America.

Answer: St. Louis Bertrand, Blessed Peter Claver, St. Francis Solano, Brebeuf, Lallemant, Jogues and numberless other members of the great Religious Orders, Jesuits, Franciscans, Augustinians, etc.

No. 136.

Question: To what may the social and political Revolution of the eighteenth century be ascribed?

Answer: The political and social Revolution in Europe which culminated in the French Revolution was the last deduction from the principles of the Reformation. The denial of the Divine authority of the Church naturally led to the denial of all human authority in the State. In France the spirit of rebellion against the Church had been nurtured by the Huguenots, and after their defeat, by the Jansenists.

No. 137.

Question: Who were the Jansenists?

Answer: They were followers of Jansenius, a French Bishop of the seventeenth century. Under a hypocritical

show of piety, they taught the most gloomy and despairing heresies. They maintained absolute predestination, that Christ died only for a few, that crime cannot be avoided, in fine, that man is the mere sport of the anger of God.

No. 138.

Question: What was the condition of the Church during the French Revolution?

Answer: The hatred and animosity of the Revolutionists cannot be imagined. Hundreds of French clergy were cruelly massacred while thousands found safety only in flight. Christianity was abolished and the worship of Reason proclaimed. In 1795 the Directory came into power, and at once manifested the strongest opposition to the Papacy, demanding the revocation of the dogmatical and canonical decrees of Pius VI regarding the Church of France, but the Pope refused to make the slightest concessions in matters of faith and morals. The Vatican was invaded, the Pope taken prisoner and carried to Valence in France where he died in 1799. The enemies of the Church boasted that they had buried the last Pope, but in a few months the Chair of St. Peter was occupied by the illustrious Pius VII.

No. 139.

Question: Give a brief account of the trouble between Pius VII and Napoleon.

Answer: The year 1801 witnessed the opening of the churches and the restoration of Catholic worship in France. Knowing full well the impossibility of re-establishing civil order without religion, Napoleon opened negotiations with the Holy See, and the agreement secured only by extensive concessions on the part of the Pope was embodied in the famous Concordat. In 1804 Pius VII crowned Napoleon Emperor of France. He consented to this in the sole hope of promoting the interests of religion, but he was disappointed. Napoleon forged new fetters for the church—might overcame right. In 1808 Napoleon desired Pius VII to join in the Continental System, to give his sanction to the spoliation of Naples, to the divorce laws of the Code Napoleon, and to other measures which the Common Father of Christianity could not approve. On receiving his authoritative and decisive refusal, Napoleon ordered the French troops to occupy Rome. Napoleon issued a decree which transformed the Papal States into French Departments, and the Pope signed a Bull of excommunication against Napoleon and his agents. Pius VII was banished from Rome. In 1812 he was conveyed to

Fontainebleau but energetically condemned the aggressions of Napoleon. Before long, the ruling of a Higher Power decided the contest. While Napoleon was on his way to his first exile Pius VII made his triumphal return to Rome.

No. 140.

Question: What characterizes the history of the Church during the Nineteenth century?

Answer: The nineteenth century seems to be an epitome of all past ages, and is peculiar in the wide and erratic range of its tendencies. But deprived of temporal supremacy, of diplomatic influence and of material wealth, the Church is again what she was during the decline of the Roman Empire, the one and the great moral power in the world.

No. 141.

Question: Name the Popes of the Nineteenth century.

Answer: Pius VII, Leo XII, Pius VIII, Gregory XVI, Pius IX, Leo XIII. Pius VII spent the last years of his reign in trying to remedy the evils resulting from the French Revolution. Leo XII continued the work of his predecessor, reorganized the Church of South Amer-

ica and restored many of the Eastern Churches to the unity of the faith. Pius VIII did much for the persecuted Armenian Catholics and established for them the Archbishopal See in Constantinople. Gregory XVI ascended the Pontifical Throne immediately after the revolution of 1830. His administration was characterized by firmness, fortitude and prudence.

No. 142.

Question: What was the celebrated Oxford Movement?

Answer: The Oxford or Tractarian Movement began in 1833, when a number of Oxford professors endeavored to start a reform in the established Church. Pusey and Newman were the acknowledged leaders and their "Tracts for the Times" soon attracted the attention of the whole country. The Tractarians drew their inspiration from the works of the Ancient Fathers; this naturally led them to Rome. Pusey and his adherents however deprecated any union with the Catholic Church, but Newman made a complete submission to Rome in 1845. His example was followed by a large number of distinguished persons, among them may be mentioned, Ward, Faber, Oakley, Manning, etc. Within a few years the number of converts swelled to many

thousands; several hundred of these had been Anglican Ministers. But the chief result of the Oxford Movement was to dispel much of the deep-seated prejudices that had existed, not only in England but also throughout the English-speaking world. In 1850 Pius IX re-established the Catholic hierarchy which had been suppressed for three hundred years, and Cardinal Wiseman was created Cardinal Archbishop of Westminster.

No. 143.

Question: What events signalized the Pontificate of Pius IX?

Answer: The long reign of Pius IX was full of trials, victories and consolations. In 1848 he was compelled by the Revolutionists to flee from Rome, but two years later he was able to return, and for several years the Church enjoyed comparative peace. In 1870 the Papal States were wrested from the Sovereign Pontiff. Rome was made the Capital of United Italy, and since then the Pope has virtually been a captive of the Italian government. However, Pius IX witnessed the revival of Catholicity throughout Europe; he restored hierarchies, re-established the Latin Patriarchate of Jerusalem, condemned dangerous and pernicious errors, and canonized many

saints. The three greatest acts of this Pontificate are the definition of the dogma of the Immaculate Conception (December 8, 1854); the Syllabus of 1864, a collection of propositions which condemned the errors of the age; and the Vatican Council (December 8, 1869-July 1870). This was the first General Council since that of Trent in 1545. In the fourth public session, July 18, 1870, the dogma of Papal Infallibility was defined, thus reasserting in the most solemn way the principle of Authority in the Church. Pius IX died in 1878 and was immediately succeeded by Leo XIII.

No. 144.

Question: What of the Pontificate of Leo XIII?

Answer: Leo XIII is universally admitted to have been one of the greatest Pontiffs that ever sat in the Chair of St. Peter, and it is to be doubted if there ever was a time when the Papacy was more powerful or exerted a greater influence. Shorn of all its temporal domain, it is still recognized as the grandest and most influential power on earth, and recent years have afforded instances of the readiness of secular power to avail themselves of its potency. Bismarck, who in 1871 inaugurated a persecution

called the "Kulturkampf" or "Conflict of Culture," in 1878 began negotiations with Leo XIII whose prudence and justice gradually led to amicable relations between Germany and the Vatican. Leo XIII instructed the world at large concerning the sacred fundamental laws of religious, civil and domestic society and raised his voice against the enemies of social order. With a fearlessness and wisdom that come from God alone, he not only pointed out the evils of the day, but also the means by which these evils can be remedied.

No. 145.

Question: By what particular means did the Holy Father do this?

Answer: Chiefly by his famous Encyclicals, the most important of which are the following: The Condition of the Working Classes; The Evils affecting Modern Society, their Causes and Remedies; The Christian Constitution of States; The Chief Duties of Christians as Citizens; Human Liberty; Christian Marriage; Concerning Modern Errors; Socialism, Communism and Nihilism; Anglican Orders; The Reunion of Christendom; Devotion of the Holy Rosary; Devotion to the Holy Ghost; Christian Philosophy, etc., etc. In a word it may

be said that Leo XIII, as far as in him lay, prepared the Church to meet the most subtle and dangerous foes of these modern days, foes which tend to make the perverted mind and will revolt against the true Church and the unchangeable doctrines of the Catholic Religion.

In February, 1903, Leo completed the years of Peter. This was the occasion of a universal Jubilee. In July of the same year, Leo was called to his reward and was succeeded by Cardinal Sarto, Patriarch of Venice, under the title, Pius X.

No. 146.

Question: When was Pius X. elected?

Answer: On Tuesday morning, August 4, 1903, a message was sent from the conclave of Cardinals assembled at Rome, saying that a successor to the late Leo XIII. had been elected. Cardinal Joseph Sarto, Patriarch of Venice, was the honored one. It was soon announced that the new Pontiff had chosen the title of Pius X. A great cry of joy and relief burst forth from every heart throughout Christendom.

The Cardinals met in conclave on Friday, July 31, nine days after the death of Leo. XIII. They remained in session four days and balloted seven times.

When the final count showed that the necessary two-thirds of the total number of votes cast had been obtained, Cardinal Sarto was asked: "Do you accept the election?" He gave a reply in the affirmative. When asked what name he chose he replied: "Pius."

All the throne canopies were then lowered, with the exception of that of the successful candidate.

Then Prince Chigi, the master of the conclave, drew up the official act of the election and acceptance of the newly elected Pope, who retired into a small room near the altar, where he vested in the white robes of his office.

The new Pope was attired all in white with the exception of red shoes, which was quite regular, but he did not stop to remove the red Cardinal's stockings for the white Papal ones. The secretary of the conclave, Mgr. Merry del Val, kneeling, offered him the Papal white cap, amidst breathless silence. He did not follow the precedent created by Pope Leo, who declined to give his red cap to the master of ceremonies as a sign that he would soon be created a Cardinal, but with a slight smile Pius X. took the white cap, placed it calmly on his own head and dropped the red one lightly on the head of Mgr. Merry del Val, amidst a murmur of approval. This was taken as a certain

indication that the happy recipient was soon to be raised to the Cardinalate.

As the new Pontiff stepped from behind the altar, he seemed to be the embodiment of his holy office. His face was pale and clearly softened by emotion. He paused a moment, as he came before the expectant Cardinals, then seated himself on the throne, to receive the "first obedience." Then the *Te Deum* was intoned.

At the close of this hymn of praise Pius X. rose, and in a voice at first tremulous but gradually becoming full and firm, administered the Papal blessing to all of the members of the Sacred College.

Cardinal Macchi, secretary of apostolic briefs, at noon announced to the crowd assembled before St. Peter's that Cardinal Sarto, Patriarch of Venice, had been elected Pope, and that he had taken the name Pius X.

At 12:10 o'clock Pope Pius X. appeared inside the balcony of the basilica and blessed the people, amid the acclamations of the enormous crowd assembled.

No. 147.

Question: Give a brief sketch of the life of Pope Pius X.

Answer: Joseph Sarto was born in Riese, a village situated a few miles from Treviso, the Diocesan See. As Carpineto,

before the election of Joachim Pecci to the Pontificate, was unknown to the world, so also is this little village of Riese. It lies sequestered in the middle of a great fertile plain through which the river Sile flows into the Adriatic Sea. The river has long been navigable and furnished means of communication with the outer world. Pliny speaks of Treviso as the city of towers, and mentions among the villages that of Riese. Calogera published in the last century a dissertation on the ancient inscriptions found in Treviso, with observations on inscriptions discovered in 1730 in the village of Riese. The inhabitants in and around Riese are given to agricultural pursuits and the manufacturing of silk. This latter is the principal industry.

It is told, among the inhabitants, to this day, that when Posdocim, a disciple of St. Peter, visited Treviso, he preached the gospel to the inhabitants around that city, hence his memory is held in great benediction by all the people. History records that when Attila destroyed the city of Treviso, he laid waste the surrounding villages, among which was Riese.

Pius X. was born on the 2nd day of June, 1835. His family were among the most respected in Riese. The early days of the present Pontiff were spent in careful training. When ready to enter the

career he had chosen—the priesthood—he was sent to the Salesian Institute in the vicinity of Padua. Here he was an earnest pupil, retiring in his attitude, but winning honors for his studiousness and achievements.

It was this trait which brought out the remark of one of the Cardinals who watched his career, “Sarto has never been young.”

He became, after finishing his theological course and being admitted to holy orders, a parish priest. His parish lay in the poorer district of Pombolo in the outskirts of Venice, and his work, apart from the study which won for him his later successes, lay entirely in the ministration to the wants of his humble parishoners.

He lived a life of austerity always, but his kindness to the poor and suffering gave him among them the title of beloved pastor.

From parish priest he was made Bishop of Mantua and from Bishop he rose to the Cardinalate, the title being conferred upon him with that of Patriarch of Venice by the Consistory of June 12, 1893.

In ecclesiastical circles he gained a great reputation as a preacher, convincing and swaying rather by absolute strength of temperament than by any oratorical powers.

He is known as an author and a patron

of the arts. It was this latter characteristic that led indirectly to Pope Leo XIII. declaring to Perosi, the composer, that it was to Sarto he committed the affairs of the Church, saying: "Hold him very dear, Perosi, as in the future he will be able to do much for you—we firmly believe he will be our successor."

In the Vatican, when the talk centered upon the successor of Leo, Cardinal Sarto was mentioned, but in his quiet way he treated the matter very indifferently. In fact he declared when leaving Venice that he had purchased a return ticket.

No. 148.

Question: What was the first public act of Pope Pius X. after his accession to the Chair of Peter?

Answer: He addressed his first Encyclical to the Church Universal. Among other things, he declared that in filling the duties of his exalted office, he would be nothing but the Minister of God, that the safety of society depends upon the Church and that all must have recourse to prayer.

No. 149.

Question: Explain Pope Pius X. famous Instruction on Sacred Music.

Answer: Pope Pius X., from his experience as a Churchman, had found that

the ecclesiastical music in the Church had deteriorated and it was not used universally in the Church ceremonies. He issued a letter the *Motu proprio* November 22nd, 1903, which was to have a binding force throughout the Church and in it he declared that the pure Gregorian Chant should be used universally and absolutely and no other. "We will," says the Holy Father, "with the fulness of our Apostolic authority that the force of law be given to said *Motu proprio* and we do by our present handwriting impose its scrupulous observance upon all." His Excellency, Monsignore Falconio, the Apostolic Delegate to the United States says: "The instruction of our Holy Father, Pius X., is clear and evident. It is directed to the whole Catholic world. No nation was exempted; and it has a judicial and authoritative binding character everywhere upon all Catholics. "Unfortunately the edict of our Sovereign Pontiff has been received by many in this country with misgivings as to the probability of putting it into practice. I trust that this timidity will be overcome by the help and encouragement given by the happy results already in those churches where the Reverend Pastors, in obedience to the Pope's orders, have courageously undertaken the desired reform. What has already been accomplished since

the publication of the *Motu proprio*, in some of our American cathedrals and churches, can be accomplished in others, if the pastors will only manifest sufficient zeal and set themselves to work with earnestness and perseverance for this much-needed reform."

No. 150.

Question: What decree did Pius X. issue in the early part of 1906?

Answer: The decree on all the faithful approaching daily Communion was issued the 14th of February, 1906. It urged simply that the legislation of the Council of Trent on this subject be carried out more effectually than has hitherto been done. According to this legislation the faithful are to receive daily Communion, not merely spiritually but actually, whenever they assist at daily Mass.

The Roman Pontiffs Who Governed the Church from St. Peter to the Present Time

1. St. Peter, M., who received from Jesus Christ the Supreme Pontifical Power to be transmitted to his Successors, governed the Church 25 years, 2 months and 7 days and died in the year 67.

	Elected	Died
2. St. Linus, M	67	76
3. St. Cletus, M	76	88
4. St. Clement I., M.....	88	97
5. St. Evaristus, M	97	105
6. St. Alexander I., M.....	105	115
7. St. Sixtus I., M	115	125
8. St. Telesphorus, M	125	136
9. St. Hyginus, M	136	140
10. St. Pius I., M.....	140	155
11. St. Anicetus, M	155	166
12. St. Soterus, M	166	175
13. St. Eleutherius, M	175	189
14. St. Victor I., M.....	189	199
15. St. Zephyrinus, M	199	217
16. St. Callistus I., M.....	217	222
17. St. Urban I., M.....	222	230
18. St. Pontian, M	230	235
19. St. Anterus, M	235	236
20. St. Fabian, M	236	250
21. St. Cornelius, M	251	253
22. St. Lucius I., M.....	253	254
23. St. Stephanus I., M.....	254	257
24. St. Sixtus II., M.....	257	258
25. St. Dionysius	259	268
26. St. Felix I., M.....	269	274
27. St. Eutychian, M	275	283
28. St. Caius, M	283	296
29. St. Marcellinus, M	296	304
30. St. Marcellus I., M.....	308	309
31. St. Eusebius	309	309
32. St. Melchiades	311	314
33. St. Sylvester I	314	335
34. St. Mark	336	336
35. St. Julius I	337	352
36. St. Liberius	352	366
37. St. Damasus I	366	384

300 IMPORTANT FACTS EXPLAINED

	Elected	Died
38. St. Siricius	384	399
39. St. Anastasius I	399	401
40. St. Innocent I	401	417
41. St. Zozimus	417	418
42. St. Boniface	418	422
43. St. Celestine I	422	432
44. St. Sixtus III	432	440
45. St. Leo I. (the Great).....	440	461
46. St. Hilary	461	468
47. St. Simplicius	468	483
48. St. Felix III	483	492
49. St. Gelasius I	492	496
50. St. Antastasius II	496	498
51. St. Symmachus	498	514
52. St. Hormisdas	514	523
53. St. John I, M.....	523	526
54. St. Felix IV	526	530
55. Boniface II	530	532
56. John II	532	535
57. St. Agapitus	535	536
58. St. Silverius, M	536	538
59. Vigilius	538	555
60. Pelagius I	555	561
61. John III	561	574
62. Benedict I	575	579
63. Pelagius II	579	590
64. St. Gregory I. (the Great).....	590	604
65. Sabinian	604	606
66. Boniface III	607	607
67. St. Boniface IV	608	615
68. St. Adeodatus I	615	618
69. Boniface V	619	625
70. Honorius I	625	638
71. Severinus	640	640
72. John IV	640	642
73. Theodore I	642	649
74. St. Martin I, M.....	649	655
75. St. Eugene I	655	657
76. St. Vitalian	657	672
77. Adeodatus II	672	676
78. Donus I	676	678
79. St. Agatho	678	681
80. St. Leo II	682	683
81. St. Benedict II	684	685
82. John V	685	686

	Elected	Died
83. Conon	686	687
84. St. Sergius I	687	701
85. John VI	701	705
86. John VII	705	707
87. Sisinnius	708	708
88. Constantine	708	715
89. St. Gregory II	715	731
90. St. Gregory III	731	741
91. St. Zachary	741	752
92. St. Stephen II	752	752
93. St. Stephen III	752	757
94. St. Paul I	757	767
95. Stephen IV	768	772
96. Adrian I	772	795
97. St. Leo III	795	816
98. St. Stephen V	816	817
99. St. Paschal I	817	824
100. Eugene II	824	827
101. Valentine	827	827
102. Gregory IV	828	844
103. Sergius II	844	847
104. St. Leo IV	847	855
105. Benedict III	855	858
106. St. Nicolas I (the Great) ..	858	867
107. Adrian II	867	872
108. John VIII	872	882
109. Marinus I	882	884
110. St. Adrian III	884	885
111. Stephen VI	885	891
112. Formosus	891	896
113. Boniface VII	896	896
114. Stephen VI	896	897
115. Romanus	897	897
116. Theodore II	897	897
117. John IX	898	900
118. Benedict IV	900	903
119. Leo V	903	903
120. Sergius III	904	911
121. Anastasius III	911	913
122. Landus	913	914
123. John X	914	928
124. Leo VI	928	928
125. Stephen VIII	929	931
126. John XI	931	935
127. Leo VII	936	939

302 IMPORTANT FACTS EXPLAINED

	Elected	Died
128. Stephen IX	939	942
129. Marinus II	942	946
130. Agapitus II	946	955
131. John XII	955	964
132. Leo VIII	963	965
133. Benedict V	964	966
134. John XIII	965	972
135. Benedict VI	973	974
136. Benedict VII	974	983
137. John XIV	983	984
138. John XV	985	996
139. Gregory V	996	999
140. Sylvester II	999	1003
141. John XVII	1003	1003
142. John XVIII	1004	1009
143. Sergius IV	1009	1012
144. Benedict VIII	1012	1024
145. John XIX	1024	1032
146. Benedict IX	1032	1044
147. Sylvester III	1045	1045
148. Benedict IX	1045	1045
149. Gregory VI	1045	1046
150. Clement II	1046	1047
151. Benedict IX	1047	1048
152. Damasus II	1048	1048
153. St. Leo IX	1049	1054
154. Victor II	1055	1057
155. Stephen X	1057	1058
156. Nicholas II	1059	1061
157. Alexander II	1061	1073
158. St. Gregory VII	1073	1085
159. B. Victor III	1087	1087
160. B. Urban II.....	1088	1099
161. Paschal II	1099	1118
162. Gelasius II	1118	1119
163. Callistus II	1119	1124
164. Honorius II	1124	1130
165. Innocent II	1130	1143
166. Celestine II	1143	1144
167. Lucius II	1144	1145
168. B. Eugene III	1145	1153
169. Anastasius IV	1153	1154
170. Adrian IV	1154	1159
171. Alexander III	1159	1181
172. Lucius III	1181	1185

	Elected	Died
173. Urban III	1185	1187
174. Gregory VIII	1187	1187
175. Clement III	1187	1191
176. Celestine III	1198	1216
177. Innocent III	1198	1216
178. Honorius III	1216	1227
179. Gregory IX	1227	1241
180. Celestine IV	1241	1241
181. Innocent IV	1253	1254
182. Alexander IV	1254	1261
183. Urbanus IV	1261	1264
184. Clement IV	1265	1268
185. B. Gregory X	1271	1276
186. B. Innocent V	1276	1276
187. Adrian V	1276	1276
188. John XXI	1276	1277
189. Nicholas III	1277	1280
190. Martin IV	1281	1285
191. Honorius IV	1285	1287
192. Nicholas IV	1288	1292
193. St. Celestine V	1294	1294
194. Boniface VIII	1294	1303
195. B. Benedict XI	1303	1304
196. Clement V	1305	1314
197. John XXII	1316	1334
198. Benedict XII	1334	1342
199. Clement VI	1342	1352
200. Innocent VI	1352	1362
201. B. Urban V	1362	1370
202. Gregory XI	1370	1378
203. Urban VI	1378	1389
204. Boniface IX	1389	1404
205. Innocent VII	1404	1406
206. Gregory XII	1406	1415
207. Martin V	1417	1431
208. Eugene IV	1431	1447
209. Nicholas V	1447	1455
210. Callistus III	1455	1458
211. Pius II	1458	1464
212. Paul II	1464	1471
213. Sixtus IV	1471	1484
214. Innocent VIII	1484	1492
215. Alexander VI	1492	1503
216. Pius III	1503	1503
217. Julius II	1503	1513

304 IMPORTANT FACTS EXPLAINED

	Elected	Died
218. Leo X	1513	1521
219. Adrian VI	1522	1523
220. Clement VII	1523	1534
221. Paul III	1534	1549
222. Julius III	1550	1555
223. Marcellus II	1555	1555
224. Paul IV	1555	1559
225. Pius IV	1559	1565
226. St. Pius V	1566	1572
227. Gregory XIII	1572	1585
228. Sixtus V	1585	1590
229. Urban VII	1590	1590
230. Gregory XIV	1590	1591
231. Innocent IX	1591	1591
232. Clement VIII	1592	1605
233. Leo XI	1605	1605
234. Paul V	1605	1621
235. Gregory XV	1621	1623
236. Urban VIII	1623	1644
237. Innocent X	1644	1655
238. Alexander VII	1655	1667
239. Clement IX	1667	1669
240. Clement X	1670	1676
241. Innocent XI	1676	1689
242. Alexander VIII	1689	1691
243. Innocent XII	1691	1700
244. Clement XI	1700	1721
245. Innocent XIII	1721	1724
246. Benedict XIII	1724	1730
247. Clement XII	1730	1740
248. Benedict XIV	1740	1758
249. Clement XIII	1758	1769
250. Clement XIV	1769	1774
251. Pius VI	1774	1799
252. Pius VII	1800	1823
253. Leo XII	1823	1829
254. Pius VIII	1829	1830
255. Gregory XVI	1831	1846
256. Pius IX	1846	1878
257. Leo XIII	1878	1903
258. Pius X	1903	

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